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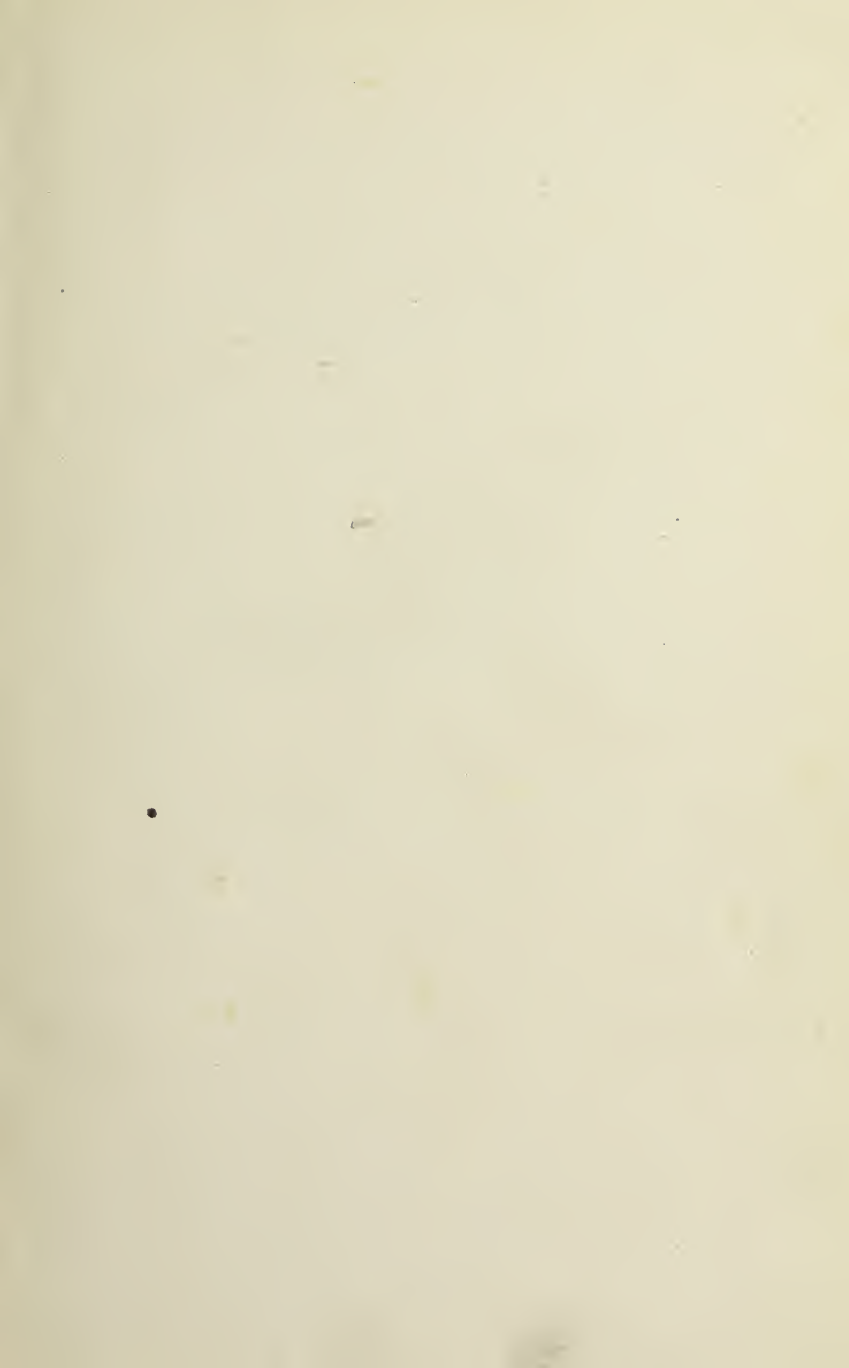
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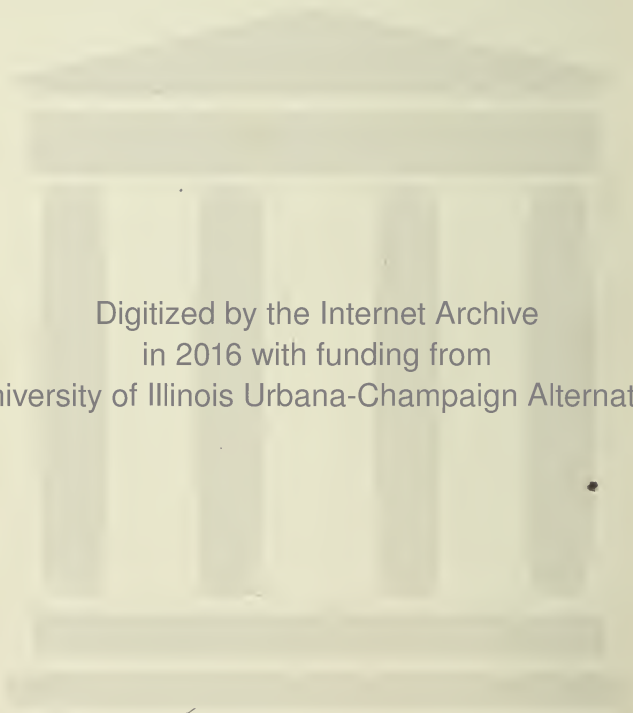
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“Within ten days thou wilt seem a god, to those to whom thou art now a beast and an ape, if thou wilt return to thy principles and the worship of reason.” — *Marcus Aurelius Antoninus, Emperor of Rome.*

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THE MODERN PRACTICE.

NATURAL SUGGESTION,

OR,

SCIENTIA VITÆ

SCIENCE (L., SCIENTIA)—The orderly arrangement
of ascertained facts. VITÆ—OF LIFE.

BY C. W. POST.

(WORDED FOR PLAIN PEOPLE.)

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Dedicated
to
the Principle of Life, the
Divine Part of Man,
by
the Author.

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"All great reforms have been instigated by the untiring efforts of a few independent thinkers. Each century has had its leaders, and those leaders have ever been men of thought.

Superficial minds are apt without thought to adopt certain opinions as their own, and to adhere to those ideas with a tenacity born of ignorance. The broad, thoughtful mind weighs the arguments on both sides of a question, and is ever open to conviction, while the narrow-minded bigot reiterates his opinions with an obstinacy which can bear no opposition."

—*Anon.*

SICKNESS, SIN, AND DISEASE are creations of the human intellect, and exist only in a mesmeric or abnormal state. These unreal conditions disappear under the white light of the higher intelligence. The lower mind or animal intellect will sturdily contest the truth of this because that mind is conscious only of the physical plane compassed by the five senses. It is only when the ignorance of intellect is displaced by the higher intelligence, the psychic sense, Soul, Life, or Divine Mind, whichever term seems best, that the being gains a knowledge of the plane of eternal principles and of man's connection with his cause. This knowledge unfolds the new man and brings with it, according to law, an endowment of the ponderous power of Life, dismissing the unreal, breaking the mesmeric spell, and returning man to a natural, normal state, from the world of illusion to the world of eternal realities.

KNOW FACTS, FOUNDATION PRINCIPLES.

SUCH KNOWLEDGE CARRIES WITH IT POWER TO FREE THE
SLAVE BOUND IN MENTAL ILLUSION AND
PHYSICAL AILS.

This book has as little need of a preface as a first-class surgeon has of a formal introduction to a patient whose severed artery he has been called to tie ; it is his business to go straight at the work he is called to do. So with us (reader and writer) ; let us proceed at once to the work of healing, and after the patient is well, we can discuss the theories more at our leisure.

Now you who are well and surround the bedside with anxious doubts, fears, and scoffs at treatment you know nothing of, will be kind enough to stand one side for the time and let the writer talk alone with the patient.

I have a word to say to you, friends and well ones, on page 24. Step right over to that page, therefore, and get an introduction to the subject and to the author, if you care to.

Now a word to the sick one. I come to your side with the deep compassion of a mother for her helpless child. I have been through the seven times heated furnace (seven years) of physical disease and mental

distress. When man is thus ripened and then comes into the knowledge of Eternal Life, being quickly and effectually healed by that power, the most tender sympathy goes out to a brother or sister who is still struggling in the mire of materiality. It produces a feeling of great quiet and comfort within, to be the pen by which our Father conveys to you his great truths which will make you free from pain and disease. “Freely ye have received, freely give.”

A quiet word in your ear, my brother or sister. You are reading these words with *one sole object in view*, — *to be well*. You do not care to pose as a specially acute critic. You do not care to feel that you must criticise any of the statements during the time you are getting well. Kill off the old man (self) and let the new Being come up. Know yourself as Spirit, Mind, and not body. For your own sake be entirely humble and passive during treatment, and let these words, as the instrument of Divine Mind, guide you as a little child is guided. When you read the written thoughts, fall into the same strain, join me fully, *heart and soul*. You thereby get at once into the state of *Health* and *Harmony*.

“**The Kingdom of Heaven** is at hand”; it is right here now, and you can enter it at once by putting yourself in possession of the Higher Mind and letting that mind guide you, denying any power but one, and that one, Divine Life, the Father of all.

To put yourself in possession of the Higher Mind, you will still all voices from intellect which will object to the teachings herein. Let your mind be passive and receive all of the instruction as truth revealed to

man from the Father of all Truth. Do this carefully, thoughtfully, drive out doubt, and you will receive your reward daily.

But, we are so wonderfully constructed that if any individual decides to doubt or ignore the voice of Truth as expressed through a man who has passed through the experience necessary to gain the knowledge he teaches, such an individual can close his shell and the healing thoughts, which are winged angels, silently pass him by, until later on.

You may depend upon it, the time comes to every one when they know the Truth as to who they are, and their power. It will come to some here and on this plane, much to their benefit ; but to many, after they have dismissed this body. “Every knee shall bow.” Be humble, content to receive instruction as it is given, and just so sure *as you let these words sink into you as Truth, you will be made free.*

After you are conscious of Health, you are welcome to read the book again and tear the statements to pieces as much as you like. But while ailing and seeking to get into Health, I beg of you, for your own welfare, take it all and kill every doubt.

Especially destroy the first voice of the devil : “I know this will cure many, but my case is a real case of structural disease and cannot be reached by these methods.” That is the first thrust of evil, *kill it.*

The writer of these pages desires to say nothing of himself other than as a simple instrument through which Divine Principle chooses to manifest itself by precept and example. Placed at the head of an institution for healing by the practice of Natural

Suggestion, the opportunity for study and the daily experience in practice, put him in possession of many facts and truths that would require just such experience for any one to gain. Skill in mental practice is gained in the same way as skill in any department of science,—by observation, study, experience, and the ability to evolve correct conclusions.

Read carefully, thoughtfully, not more than twenty pages daily. Afterward, seek an easy position, where you will not be disturbed, relax every muscle, close your eyes, and go into *the silence*, where mind is plastic to the breathings of Spirit, and where God talks to the Son. The thoughts from Divine Universal Mind come as winged angels and endow you with their healing power. If you go into the silence, humble and trusting, you will come out enriched and greatly strengthened in body, by contact, even for a short time, with the Father of all Life and all power, you will feel refreshed in every way, and food taken will digest readily, as stomach works smoothly when under the influence of the Higher Power. Every nerve and every muscle will at times feel the thrill of health and power coming from the unseen plane of Life. You may know that your body is healing, and healing fast. The *true Being* is perfect at all times, let the mortal body manifest its natural condition.

“God gives us always strength enough and sense enough for what he wants us to do ; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.”— *Ruskin*.

You do not live in body.—The dissecting knife of the surgeon never has found, and never will find, the vacant space supposed to have been occupied by the real man or soul. The body of man is complete in every part, weighs as much, and in every way is as perfect the moment after that critical point called death, as it was before ; but the place occupied by the living man cannot be found. The most minute examination by microscope will not discover it. When that thing called Life was present, and the body active, it seemed to be a perfectly operating, and even an intelligent piece of machinery.

Shall we say the man has lost his life ? This would infer that we considered the body to be the man, and that he had an unseen power which he was capable of losing ; or, shall we say the man has dismissed his body ? Both positions cannot be maintained.

The body, we know, is made up of earth and water, is shifting and changing continually, but the real man, that operates the eyes, the tongue, feet, and hands, *lives*, and he does *not* live in the body. He is the manager of body, and manages it either poorly or well until the time comes, when, according to law, he must dismiss his body and pass by what naturalists of the present day term a critical point. The real man

never dies, and all sickness or disease is an illusion of the lower mind or intellect.

The Unseen, Real Man is Never Sick.—Body, which is made of material that belongs to one plane or kingdom, is subject more or less to the laws existing upon that plane ; but the real man, the unseen manager, lives upon a plane above the plane of material, and on his true plane there is no such thing as sickness, disease, distress, woe, discord, or death. Remember this, *you live now : That* which lives will never die, but will exist eternally.

You are living just the moment while you are reading these words.

What has passed even five minutes ago is gone, and is therefore dead to you. Live in the present. Make it pleasant. Deny the right of the body to make any laws of discord or sickness which you are subject to.

The New Testament says, “Know the Truth and the Truth shall make you free.” *This* is the “Truth” referred to.

God is the life of man.—That peculiar unseen force, which moves over the nervous system of all animals and operates their mechanism, is called Life. It is in reality God ; not an attribute of God, which he has sent down to his creations from his far-off home, and gives them for their use. This is by no means the case, but God is the *Life* right here now, and continually with us. We dwell in life, and life moves our bodies, being the active principle which permits the motion of each member, the internal or vital organs, which seem semi-automatic, as well as the external members, which are moved wholly and

solely by our own will, so-called. This active principle, Life, is the true man, which has a body. It is one, and we are one with the eternal, everlasting God, the Supreme Energy of the universe, and we never die. When the time of so-called death comes, we may dismiss this body, made of earth and water, and take unto ourselves a new creation of a form of material not now visible to the eye of the earthly body. If the patient will close the eyes and retire into absolute silence for a time, with the mind intently dwelling upon who he is, and the fact that he is now in a Presence, consciously dwelling with a kindly, generous, perfect Father, who is at all times and under all circumstances, with us, whether we are conscious of this presence or not, he will feel the freshening and strengthening effect at once. It is the eternal principle of Life, Soul, with which we are one, and it is the dearest, warmest friend we can possibly conceive of. It has made all things good and perfect for our enjoyment, and when we fail to see that this is true, it does not change the fact, nor drive the Father away from us, nor we from life, one jot or tittle, except to our false knowledge or consciousness.

We do not live a life that is apart from the one Life, or God, but Life is God manifesting himself through these bodies. Know this perfectly, and as you know it, and as you think it, as you hold it steadfastly in your mind, you get a thrill of power from the everlasting Source of all power, and you become conscious of increased strength and vitality.

You perhaps need some drilling to get out of the animal mind into the one universal Mind, which is the

same as Life, and the same as God. If you cannot get up out of the rut of the animal quickly, repeat to yourself many times, hundreds of times, if you will: "God is my life. God moves these hands, legs, eyes, lungs, stomach, heart. I am moved by the eternal, divine Energy and Force of the universe, and that power is my real self and is unlimited. I am one with God, dwelling in Him, and He in me. The effort of the animal intellect to drag me down is the effort of a false claimant. I am Soul, Life, Energy now and forever, and I have the right to command body to do whatever it is harmonious for body to do." Go over this steadily whenever you can get a few moments to yourself, and as you do so, you will find you grow in strength, vitality, and health, because you, at such times, dwell on the plane of, and in the presence of, our eternal Father, Divine Energy, God.

You do not live a life separate from the one universal life.—Professor Shaler, the geologist of Harvard University, says the discovery of the unity of life is the grandest discovery of the nineteenth century.

Man feels that he has a little pinch of life which is his own, and which he must take great care that he does not lose. He believes that he lives a life separate and apart from God, the one life.

This is not true.

The life current, which is the real man, is the same that manifests through all so-called living things, from the blade of grass up, manifesting in different degrees. When you once fully realize that "in Him you live, move, and have your being," and that it is God who moves your legs, arms, tongue, and stomach—all

the organs of the body — and that it is the great unlimited, tireless energy of the universe, you will feel the power of life glowing and thrilling your entire make-up.

Thinking upon this line steadfastly is the “drinking at the fountain of life,” and the recuperating, vitalizing current is sent from one end of your being to the other.

Is your stomach troublesome? Realize who *you* are, living one with the Father of all life and partaking of his power.

Go to the table and eat a fair, reasonable meal without fear, *knowing* and never doubting your power to make stomach perform its necessary functions, and in a satisfactory way, so long as it is ruled by the God power.

The worst cases of stomach troubles are healed, and in many cases healed instantly. We have the divine birthright to a perfect body, and we can manifest our rights by sticking to the fact *that we have them*.

You have been fanatical, perhaps, on the subject of how terribly you have been ruled by the body. “My stomach won’t do this, my liver won’t do that, and my bowels are never working rightly,” etc.

The wonderful being, *man*, a part of the God power, can make conditions.

He often makes them of sickness, or distress, and holds those facts uppermost in his mind. He has endowed the body with power to give trouble, and this is the *only power* the body has.

Body is constructed wholly of dead material, and has no life or intelligence whatever.—It is a scientific fact that the body, which we

have always esteemed to be a living organism, never was, and never can be, anything more than a mere mud doll.

It is beautifully constructed, and operated in a way to challenge the deepest admiration of the most profound philosopher. But let us see what the facts are.

The elements of the ground, which are taken up by the wheat, the oats, the corn, and the grass, are by these specimens of plant life, chemically changed and combined with water and heat until we know them as kernels of wheat and ears of corn, etc.

No intelligence, no life has been given to the dead matter thus far.

Man uses the grains directly for food, or has them fed to the domestic animals, which he devours. In either case there is another chemical change or critical point passed, which rearranges the original earth and water, so that man, according to a beautiful law, takes up this material and builds it into his body.

He makes it into muscles, eyeballs, parts of the heart, bones, nerves, blood, hair, etc., but has *this earth and water* taken upon itself any intelligence, any life, any power? Certainly not. It is merely used as beautiful material, by the sculptor, the unseen sculptor, who is back of, and living above, the image, but is daily moulding and putting in new, here and there, where it is necessary.

After this material has been used a little, then, according to the perfect laws of the Father, the blood passing through the veins, having been charged with oxygen from the lungs, oxidizes, burns up, tears

down this material, throws it into the little river of blood and carries it off to the intestinal canal, the kidneys, or the several million pores of the body, from which sewers our old bits of earth and water are dismissed from body, and gradually, according to the beautiful law still, are returned again to their original state, *earth or water*.

This material never had any intelligence, never had any power during all the time we used it. Now, *do you call this you?*

Is this the great being which thinks, manages, operates, and controls all?

You may get dust upon your polished shoe that, if you could trace it back, was at one time a part of the valves of your heart. Would you say that dust on the shoe is you?

Try and get this clearly. You are an invisible being, using elements and dismissing them, but your body is not you, it does not control you, and never shall, unless you mentally endow it with the power to do so.

Treatment.—Read this over enough to commit it.

The kingdom of God is within me.

Heaven is content and peace.

I have content and peace with me now. I dwell in that state; for I know that Life, Soul, which is the real me, is a part of and one with the Father, and is therefore perfect and not subject to any of the annoyances which the mortal intellect pictures for me on the earth plane.

I am like my Father, Universal Good.

I am like my Father, Universal Power.

I am like my Father, Universal Harmony and Health.

I know the great intelligence dwells in me, and is one with me.

I know Good only, and have shut out all mental pictures of anything but good ; for Good is Harmony, and Harmony is God, and God and I are one.

When I take up with evil or inharmony, I have left my great partner, and therefore I am liable to all sorts of distress, in the mortal sense of distress.

I am free, for God is my Life.

The Sensitizing Element of Body is the human intellect.

Physiology carefully describes many of the beautiful parts and movements of the human body, and of their needs one for the other, and of the beautiful nervous system, but when it comes to explaining that marvelous power or energy which passes over the nerve envelopes, and gives or seems to give, what is called life to the body, physiologists admit that it is not fully understood what that unseen thing is.

When the human body is in conscious possession by the intellect, all things are at work more or less correctly, but, under the influence of a mesmerist or a hypnotist, who is able to take possession of the intellect of the patient, we find that all of the five physical senses have passed under the control of the operator, who has temporarily obtained possession. We find that steel needles can be thrust through the cheeks and tongue without any feeling of pain whatever. The patient is made to see any sort of object that the operator chooses. He is made to eat sawdust and experience all the pleasure of eating ice

cream. He hears whatever the operator chooses he shall hear. So we find that the entire sensation of the body comes under the head of human intellect.

We also must not fail to observe that while the patient is in this mesmeric state, his lower powers seeming to have been captured, the life current is going on perfectly, without check or hindrance ; and as surely as the human intellect is the lower mind, just so surely the life current is the operation of the higher mind, which is the soul, spirit, life of the man, one with the Father of all life ; and this element cannot be reached or affected by the human. It is perfect and always will be.

Treatment.—Use one treatment each day, and *only* one. Read over three or four times and let the thought sink in.

I am God at work. God is the only power, and that power is being shown through me in just the amount and degree that I manifest. That which moves the body and all its parts is not a power separate and distinct from Life or God. It is Life. It is God, and it is my true self. My body is dead earth and water ; that is not I. The only real part of me is the God part, Mind, or Life. I have a shifting bit of soil moulded into a body. It is beautiful enough, but it is not I. Knowing that I am part of all Harmony, all Health, and all Power, I refuse to allow the dictates of the lower mind to force sickness and evil on my mentality. *I am well, for the Life is God, and God is never sick.*

Henry Ward Beecher, in his last sermon, said: "So out of that state of mind which was implied when Christ wrought healing, came the spiritual power that took on a *physical result*. We do not know what the hidden power of the soul is as yet. There are all around the world, breaking out in irregular ways, instances of the power of certain states of the mind."

Amelia Barr, in "A Sister of Esau," says: "For who takes cold or receives injury while the spirit has the upper hand? Men and women, driven by great enthusiasms, go through fire and water and compass impossibilities. All our limitations are of the body, but in our diviner moments, when the soul takes command, it makes but small account of them."

The highest method in mental treatment.

— It has been discovered by a number of mental practitioners, as well as by the author in daily practice, that the most direct form of treatment, which brings the quickest and surest result of health and comfort, is where the mind is fixed upon the fact that both practitioner and patient are in reality, simply and wholly, Mind, Life, Soul, and the thought that there is any such thing as body is entirely dismissed.

If the shape of the body, or any of its aches or ails, come before the mind during treatment, quickly shut out the picture, and deny that there is any such thing as body.

Assert that all is mind, and mind is sufficient. Hold that thought steadily.

It seems, perhaps, a curious position to take, and a false one, that there is no body, but we find, upon analysis, that when we desire to dwell completely and

wholly upon the plane of Spirit or Soul, we must not, and cannot take the body with us, and if we do enter *that plane wholly*, we must dismiss body.

We cannot hold in mind, material body and immaterial soul at one and the same time, and get the purifying, vitalizing effect of divine energy; therefore, in your treatment, you will find great success will follow, when you are able to pass body totally out of your consciousness, and hold in your mind the spiritual consciousness of Power, Life, Energy, God one with yourself, and having the right to manifest yourself perfectly.

It may require some little practice to attain the power to so handle the mind, but it will certainly come with practice, and when it comes, you will, without fail, find marvelous power comes with it.

Cease enmity, adverse criticism, and evil thoughts of all kinds.

A bitter critic is most universally a poor specimen of physical manhood, for the reason that no one can continue to hold adverse thoughts regarding his fellow-man without its manifesting such inharmony in the body. There are many women who are known as good housekeepers, but who must have the chairs and furniture in their house in just such a position. They are so over particular and fussy that domestic servants will not remain in their employ. When the husband comes home at night, perhaps somewhat weary from the day's work, he is met with a tale of woe, how this went wrong and how that was out of fix, and the wife complains of rheumatism, headache, or some other bodily ail, which makes the

husband feel as though he would rather be somewhere else than in that sort of home.

It is seeing evil in our daily surroundings and incidents that causes worry, and that worry causes sickness of various sorts.

It is a common fallacy to suppose that the sort of woman we have just described is fussy and particular *because she is not well*. You might as well call this by its right name. It is a lie. The woman is sick because she grinds evil into herself continually, and she always will manifest sickness in spite of the doctors, and all the potions her husband can buy, until the God-life, which is lying dormant within her is roused, and she comes up out of the mud of materiality into a knowledge that there is no fret, no worry, no annoyance to Spirit, and *that* is, in reality, all there is of her.

If you seek continually to find that your neighbor has done you some little injury, or your employer is not treating you just right, or this one or that one is “down on you,” as the common saying goes, you are producing children of your mind called evil thoughts, that will come back to you with redoubled force, and you will feel the result.

If you will turn on the other tack, and continually train your mind to think that *all is good*—that all people are your friends, no matter if they look cross and say ugly things, look right through such manifestations of the lower mind and see the life back of it, which is perfect, you will feel good from the tips of your ears to your toes.

You must hold charitable, loving thoughts toward everything which manifests life, because it is one with you ; perhaps manifesting in a lower or higher degree, but the power which does the manifesting, which operates the molded animals, is the God power of which you are a part, and as you hold charitable, loving thoughts toward all living things, you will get the reflex action in the same kind of coin, but greatly increased.

It will make your body fat and healthy and put your whole nervous system in perfect balance.

Try it. It is like a draught of pure, cold water to the thirsty man.

The New Testament repeats over and over again the fact that love for your fellow-man and God is the end of the whole commandment.

Happiness, peace continually, is the grand object of the entire universe, so hold your mentality in check against ugly thoughts—any thought that is inharmonious.

See no evil, but see good in all things.

The pay for this is most generous, as any one can quickly discover by trying it. Let us analyze adverse criticism to discover, if we can, what motive produces it.

Think it over carefully, and you will find that it is always based upon an effort of the critic to show to others the fact that he is wiser, knows more, and is more perfect than the one whom he criticises, therefore, it is based wholly on the pride of self, and *that* self does not mean the higher being, but it is the lower, human

consciousness; and the more one tries to build this up, making it an idol, the more of a little hell he creates and dwells in.

You are no better than any one else in reality.

If you are able to manifest a little more of the God-life and mind than your neighbor, be content to let your actions speak, and do not puff up the lower self with wordy arguments and adverse criticisms.

Let us quote Emerson again, "*Be, and not seem.*"

God made all things good. There is no such thing as evil (which is simply the opposite of good), *except that which the lower consciousness takes into itself and admits as evil.*

Evil seems to be a negative condition, without any basis of reality, but its very negation makes us hurry to return to the one harmony, where we may appreciate the comfort and peace there seems to be in the ranks of Good or God.

When you wish to feel particularly comfortable, stand mentally on the mountain above the clouds, where all of the turmoil and seeming evil of the mortal is shut out.

Making laws.—It is impossible for the average person, until he becomes skilled somewhat in mental science, to understand how absolutely he is governed by laws that have been made for him by others. If he is a Turk, he believes that the Koran is the inspired writing of God. This is a fixed law, fact, a foundation-stone for his very being.

It would be like tearing out a part of his foundation to undertake to tear this law down and convince him that it is not law, and is not a reality; that he

simply accepted the statement as a fact from a source which he deemed authority, and when the statement comes up before the bar of judgment of the inner man and is either rejected as false, or accepted as real, the law is thereupon fixed until further enlightenment either more firmly fixes the fact as a law, or tears it down altogether.

A doctor, in whom you have absolute confidence, and whom you deem authority, tells you your stomach is badly out of order, but instead of showing directly in the stomach, it manifests in your nervous system, and that later on it will show directly in the stomach in the way of pain and general disturbance; that you must discontinue eating at noon, and only eat lightly in the morning, and once again, say at five o'clock, but if you dare eat at noon, your stomach will quickly feel the ill effects of it. Now, if this passes judgment at your bar *as a fact*, and is enfolded in your being as a law, *if you dare to eat at noon*, you will surely bring on the condition described, or one closely allied to it.

On the other hand, if you know the higher truth that you are Spirit and have power to control the body, and deny the right of any man to make laws for you, which are not in accord with the freedom of Spirit, you can eat when you like, and snap your fingers at all the doctors on earth, for under this sort of knowledge your stomach will get better and better the longer you live.

This practice of admitting hearsay, what you read, and what you are told, *as facts*, deserves the closest attention, therefore investigate carefully, before you

seal away in your innermost chambers *any one's statement, or the writings of any book*. Ponder carefully the statements which interest you.

Put them to the test of Eternal harmony. See if they are in accord with Divine Principle, the law of the Father. If so, build them into your character, if not, throw them out, and know yourself to be free from any law of man's, but subject only to the law of the Father.

In this connection it may be well to observe that many of the laws which man has adopted as the best for his government, according to the teaching of the experience of man during the past centuries, are wise and beneficent, and seem to be in accordance with the intention of the Father. For instance, the civil laws of government, the man-made laws of marriage seem, on the whole, to be wise.

“They that be whole need not a physician, but they that are sick.” To the healthy ones who read this book and therefore come under this treatment, let it be said, Take the mental medicine in large or small doses and spit it out or swallow it just as you please, criticise as rough shod as suits your pleasure.

A stupid, clumsy intellect is always loud in denouncing that which it does not understand.

The mark of the wise man, the skilled and cultivated intellect, is to hear patiently, and, if the statements made are too deep for immediate solution, ask time for careful consideration before they are accepted as facts, or rejected as untrue.

If you are so unfortunately constituted as to be

superstitious, bigoted, and therefore ignorant, you will very quickly discover that the contents of this book is utter nonsense. It will be completely unintelligible to you; for such people are possessed only of the human intellect (so far as they are conscious of), and the facts relating to the plane of forces, the unseen plane, as treated of herein, can only be recognized by the higher mind. The truths of the great unseen plane present only blank nothingness to the lower mind.

The duty of the writer does not include anxiety that the healthy readers digest and assimilate these truths. "They that be whole need not a physician, but they that are sick."

Do not understand from this that only the wise in earthly wisdom can grasp the healing truths of the Father. The simple-hearted person who has been softened and ripened by sickness and adversity until hope is gone and trouble seems to have crushed, is the one who sees clearest and quickest when the heart cries out for help and all earthly aid has proven fruitless, when the poor tottering child seems to be in total darkness and going down to the blackness of the grave with no way to turn for help; in the depths of despair and in the clutch of disease the human intellect is ripened by the hot sun of discord.

Then come the words, "*God is my Life*. The only power this body has, Soul or Life, is the real man, and in him I live, move, and have my being." The clearer you know this, the more you take of the eternal power to drive out weakness and evil. Knowing this is the inspiring drink of the water of Life.

Treatment.—**Spiritual Harmony** produces an easy, perfect condition of harmony in all we have to deal with.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

“For as many as are led by the Spirit of God (Life) they are the Sons of God.”

“The Spirit itself beareth witness with our Spirit that we are the Children of God.”

“And if Children, then heirs, heirs of God, and joint heirs with Christ.”

“And we know that all things work together for good to them that love God.” Romans 8.

My life is God, I love my life and know of my high birthright as one with the Father; knowing this brings the power of the great law, making all things to “work together for good.” There is no other real power, and there is no devil or evil to fight. I know *all is good*, and I am therefore happy and content, for the “spirit quickens.”

The many wonderful incidents recorded in the legends of the Old Testament, of Moses on the mount with God, of the burning bush, of the sun standing still for Joshua, etc., etc., must have had some basis of reality, or they would not have obtained the credence they have commanded for many ages, but there is no fact in all the universe more solidly fixed than the fact that the great universal Mind, supreme Energy, God, never performs any tricks of

legerdemain, and *never did and never will* do the acts that he is credited with in such legends.

We must look to some other source for their origin, and with this object in view, I desire to bring to the reader's notice and attention equally marvelous things that are done in this day, by people of our present age and generation.

It will be remembered that the people of the Orient, for many thousand years, had been given to the study of occult philosophy, and at the time the Old Testament was written, some of the marvelous acts were known of, and performed by children of the Aryan race. I beg to quote from Dr. Heinrich Hensoldt, who has spent something like ten years in India in archæological researches. His article entitled, "The Wonders of Hindoo Magic," which appeared in the *Arena* magazine of December, 1893, will be read with interest by many thoughtful persons.

The main facts are by no means new, as it has been well known for years that the miracles worked by the Hindoo magicians were almost certainly of a supernatural character as far as the intelligence of man could determine.

There are two orders of priests or teachers in India, known respectively, as Yoghis and Rishis. They are what might be termed traveling missionaries, and are to an extent, hermits, as they live in solitary huts and caverns in the hill country, which they quit comparatively seldom, to carry some mysterious message to the outer world. These quiet, unobtrusive men, with

their fine intelligent faces and foreheads, which reflect the wisdom of a thousand years, go about, seeking only to do good and educate their fellow-men in the peaceful teachings of life here and beyond.

They will not accept money under any circumstances. They perform their marvelous acts, showing great control over material, and over the intellect of their audience, for the purpose of demonstrating to the senses of ordinary individuals that they are operating a power that is vastly greater than, and above the conception of, the ordinary mortal. One of their principal feats is the growing of the mango tree, and it may be concisely described as follows, although the details given in the article mentioned are of paramount interest :—

The prophet dug a hole in the ground in the center of one of the largest squares in the city, while surrounded by three or four hundred people. A mango is a tropical fruit about the size of a large pear, and grows on a tree which reaches a height of from forty to one hundred and twenty feet. The hole dug by the Yoghi was about six inches deep, in which he covered the mango. To quote the doctor's exact words, "I expected to behold the tiny shoot of a mango creeping slowly out of the soil, unfolding its leaves and reaching a height of perhaps six or eight inches. Instead of this I was startled to see, in the air, above the spot where the mango had been buried, the form of a large tree,—at first rather indistinct, presenting, as it were, mere hazy outlines; but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life

—a mango tree about fifty feet high, and in full foliage, with mangoes on it.

“All this happened within five minutes of the burying of the fruit. It may have been three minutes till I saw the tree, but as I had been at first looking intently at the spot where the mango was planted, the apparition may have been there even sooner. I was so intensely surprised at what I beheld that I could hardly realize the fact that I was not dreaming. There stood a tree, to all intents and purposes as natural as any tree could have appeared to human eyes—a huge tree, with a stem at least two feet in thickness at its base. And yet there was something strange about this tree,—something unearthly, something grewsome. There was a weird rigidity about it, not one leaf moving in the breeze ; it stood there as if carved out of some hard solid, like the obelisk in Central Park. Another curious feature I noticed—the leaves seemed to obscure the sun’s rays, and yet I could not detect a particle of shade ; it was a tree without a shadow.

“But the most amazing thing of all was this : After having gazed at it for about two or three minutes, I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves. Now, in proportion as I drew near, the tree seemed to lose its distinctness ; its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my

eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps, than the outlines of the tree appeared once more, growing more distinct with every step, till, at last, when reaching the spot where I had originally stood, it had resumed the same marvelous reality. Precisely the same thing happened when, instead of approaching the tree, I went further away from it. It faded and finally disappeared completely when I had about doubled the distance ; then came back again and appeared as distinct as ever when I got to my original position. And it was evident that all the rest of the on-lookers underwent the same experience ; viz., each individual saw the tree only from the place where he stood. Two English officers, who happened to be very close to me, saw nothing at all, as I could notice from their remarks ; they appeared to be highly amused, and were wondering what we were gazing at, but they had not witnessed the performance from the commencement.

“The mango tree had now been in view fully twenty minutes, during which a large concourse of people had gathered. The Yoghi, who until then, had not opened his lips, now placed a small mat of cocoanut fibre on the ground and squatted down on it, Eastern fashion, with his legs crossed, which was at once interpreted by the people as a sign that he wanted to address them. The Hindoos squatted down likewise, and most of them came around to the side where they could face him. It was a beautiful and impressive sight—this silent multitude of dark-eyed Orientals,

assembled as it were by accident, on the great square in Agra, listening to the voice of the teacher. There was a sincerity, repose, and attention such as few, if any, speakers would find in a Western audience.

“It was easy to perceive that the listeners were profoundly impressed with the Yoghi’s preaching, and as for myself, I had become so absorbed in it that I seemed to forget time and space. I certainly did not notice what afterward startled me more than anything ; viz., the disappearance of the tree. When the Yoghi had finished his discourse, the tree was gone ; it must have vanished suddenly, and yet the precise moment of its disappearance nobody could tell. The Yoghi quietly arose, folded up his mat, then went to the spot where the tree had stood and kneeled down, taking from a small bundle, which he held under his arm, a short stick. With this he stirred up the earth, and in a few moments brought out again the fruit which he had planted. I was very close to him at the time, and he allowed me to take it in my hand. It was an ordinary mango, an unripe one apparently, for it felt rather hard. I expressed my surprise at his wonderful powers, and complimented him on his eloquence, but he merely smiled. I then offered him two rupees, and tried to engage him in conversation, but he refused the present on the ground that a Sakhya was not in need of money, and he begged to be excused, as he had a great way to go. So he walked off rapidly, and I saw him disappear among the crowd, leaving me utterly bewildered and more than ever conscious of the truth of that saying which Shakespeare puts into the mouth of Hamlet, that there are

more things in heaven and earth than are dreamed of in our philosophy."

Another feat spoken of, and which is also familiar to travelers in India, was performed by one of the prophets, after having preached a most impressive sermon. "He took a rope about fifteen feet long, and perhaps an inch thick, throwing one end up into the air and retaining hold of the other end. The rope, instead of coming down again, remained suspended, even after the Yoghi had removed his other hand. Then the Yoghi seized it with both hands and climbed up this rope, suspended all the time in defiance of gravity, with the lower end at least five feet from the ground, and in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him and disappearing beneath him, for he kept on climbing until he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again, he was gone."

Another writer, in speaking of this feat with the rope, mentions the fact that when the Yoghi had suspended the rope in the air, a youth suddenly appeared by his side who sprang up the rope and began climbing away toward the clouds. The Yoghi bade him good-by, and extended his hand upward toward him. The lad was watched by the multitude until he entirely disappeared in the air above. A thoughtful witness of this wonderful scene felt that all were under an influence. No living man could doubt the testimony of his eyesight any more than Moses could doubt

that he saw God on the mountain, but the next time this thoughtful individual had an opportunity of witnessing this miracle, he brought along a little instrument that could not be hypnotized, and at the time when the whole audience were intent on witnessing the departure of the lad up the rope, and the farewell of the priest with arm extended, he touched the button of the little photographic camera and then waited until he could see the lad no longer, having disappeared as a faint speck in the sky. When he developed the plate, there was nothing about the Hindoo except that he stood with his arm extended skyward. Rope and lad were myths of the human intellect, under control of a more powerful force, and if Moses had been possessed of a camera on the mountain at the time of his celebrated interview, the faithful little recorder would have shown him that no form of molded material existed there except himself.

But the marvelous power of the intellect to mold forms plainly visible to the eye, as in spiritual seances, is thus far but little understood. They are, from beginning to end, creatures and creations of the molder's mentality, and when that mind assumes its natural condition, all of these illusions disappear.

I bring this subject up that it may gradually dawn upon the mind of the reader that he or she is under hypnotic influence more or less every day, often self-induced, at other times brought on by the combined mental forces of others. Sickness of all kinds is most emphatically an unnatural, unreal, hypnotic condition, which patients will be rid of as soon as they can break the spell that is over them ; but in their ignorance they

are like the man who thoroughly believes what his eye tells him about the rope feat ; that the boy is there ; the rope is there, and he would take his oath that what he sees is solid, substantial material and is not a creation of the mind ; just so long as the individual stands by the testimony of his eyes in sickness and in such illusive feats as have been described, just so long will he remain under hypnotic influence. There is a natural, normal condition of perfect health that we all dwell in continually, so far as the real man is concerned, and we can be conscious of this state of harmony whenever we come to know, as an eternal truth, that there is no reality in any inharmony, sin, sickness, or death.

Pain is a Distorted Creature of the Human Intellect. —You say you have a pain in your knee, yet no one else feels it. If you were to dig after the pain with a dissecting-knife, it would be impossible to find it, yet you say you know it is in the knee.

Suppose something rivets your *entire* attention for a moment on some other subject,—the pain is immediately gone from the knee. The knee, and the nerves of the knee know nothing of the new subject you are interested in, therefore they cannot dismiss the pain.

The fact is, the pain exists wholly and entirely in the intellect, which has admitted it as real, and by peculiar and complex process, fixed it in some point in the body.

Pain is not real, but is an illusion of the human senses, and the patient will find that it can be dismissed by denying its reality.

Talk to it as you would to a trespasser on your

property. "Get right out of here, you have no right here. You are nothing. Body cannot complain except by my permission. Nerves have no sensation in themselves except as they are sensitized by the intellect."

It is a false statement for the body to send up a claim of pain or distress, and this can be dismissed providing one will stand fast in that knowledge.

When any ache or ail comes up from body, get right after it with a sharp stick. Hustle it out as roughly as you please.

Set your teeth, if necessary, and affirm your right to rule, and that the body cannot, *and shall not*, make laws of imaginary suffering for you.

The effect of this is to so deaden the sensation that the natural recuperative forces will go to work and heal whatever seems to be the difficulty.

In case one has a cut or bruise, the sensation of pain can be withdrawn and kept away from the injured part, if not wholly in all cases, at least partially, so that inflammation and swelling do not result, but the natural forces of the body rush to the work of repairing the injury.

It is done quickly, and oftentimes to the surprise of the doubting patient.

For the sake of your own well-being, look upon pain, distress, sickness, sin and death as unreal illusions of the human intellect.

Do not undertake to argue that they are real, but simply shut them out of your world.

The world to you, is made up of what you know of, and admit as realities.

Suppose that you had never heard of the city of

San Francisco. You never saw it, and the fact of its existence was never brought to your notice in any way. You would live along your natural life, and no such thing as San Francisco would exist in your world either for good, bad, or indifferent.

Now it is not necessary to turn right around and argue that *it does exist anyhow*, we are discussing what *your world* is made up of. Suppose it were possible for you to thoroughly eliminate from your mind all pain, disease, and sin.

Your world would certainly be free from it, and the way to assist yourself is to mentally negate or deny all pictures of evil as fast as they are forced upon your mentality.

Do not argue that they are real, but argue that they are unreal and belong to the negative world.

Health is something real. Disease is merely its apparent absence.

Light is something positive, real; darkness is its absence, and darkness cannot be termed anything.

“Life is real, life is earnest.” It is the great positive element of the universe, and it knows no such thing as death.

The very body that you say is dead is reduced to its native elements by means of small manifestations of life in the way of germs and worms which disintegrate the mud doll and return it back where it came from.

The master builder, man, having used it as long as he should, according to law, is then engaged with some other form of material.

Jesus Christ said, “The first shall be the last and the last shall be first.” When you come to put down

the body, which you have considered yourself, and know yourself as soul, which is your real being, you will have carried out the law to a degree, and will receive the benefit directly in a most undeniable manner.

“She is such a dear Christian woman, and yet she is sick all the time.”

There is some mistake in this statement. The burly prize-fighter, who knows nothing of spirit, but who lives in harmony with life as a healthy animal, more nearly manifests the will of the Father than the most saintly *professing* Christian who is sick all the time.

Before you assert yourself to be a Christian let us apply the test to see whether the truth is told or not.

There is one test given by Jesus Christ. “These signs shall follow them that believe. They shall heal the sick, cleanse the leper, and raise the dead,” and he meant just what he said ; that by the applying of this knowledge that we are spirit, soul, now, and that the body has no right to dictate, we can drive away sickness and evil.

When you get this teaching thoroughly enough in your consciousness to firmly deny the claims of body, and heal yourself and others by that knowledge, you will have the right to claim the appellation of Christian. Until you can do this, do not claim it, for the test is like the acid applied to false gold, and the falsity is quickly shown.

You have prided yourself in your own goodness. Many people who are said to be of a retiring disposition, very modest and all that, are so wrapped up in

their own ideas of how good they are, and how modest they are, and how Christlike they are, that they have built up a bodily image of themselves that they bow down to and worship.

Tear yourself down. Get off from the pedestal upon which you have elevated yourself. You have been trying to conduct yourself so that people would praise and give you homage. Break this down. Get just as flat and humble as you can. Know yourself to be simply a manifestation of the Father, He doing his work, you being the pencil, then perhaps you will be able "*to be, and not seem,*" as Emerson puts it.

Physicians have recognized in their practice the marvelous force of mind over their remedies, but have been very slow to use this force to assist in healing.

Any medical practitioner will admit that in administering certain remedies he will obtain nearly the result desired for perhaps four or five days; then if anything arises which breaks the faith of the patient in either the practitioner or in the medicine, from that time on the medicine is of no more power than so much water, and a change must be made.

It is shown that medicine is endowed with power, of varying degrees, to affect the physical structure of the human body, but that the greater power, by far, is the governor of the human body, the intellect, so let us apply ourselves to the use of that power, controlled by the higher mind.

There are two minds connected with man, the human intellect being the lower, and subject at all times to the control and direction of the higher mind,

which is the mind of the Father and of the Son combined, and is the same as is spoken of in the New Testament as "the mind of Christ."

A woman perishing with consumption was given a book on mental healing. She read along in it until the words roused the spirit to a knowledge of itself; thereupon she began to deny the claims of sickness and of body and to assert the right of soul to manage.

Hers was, to mortal sense, a desperate case, but she began to feel the need of more food, and in a few days determined to get out of bed. The attendants thought she was losing her mind.

Her clothes were brought and she asked them to leave the room, as she was going to try to dress herself, and did not want any help. She put on one article of apparel and then dropped back on the bed from exhaustion, but quickly turning her thought to her birthright, that she had life, and life was unlimited power, she felt the vivifying current, and got up again and went at it.

It took her most of the forenoon to get her clothes on, but she accomplished it, and the next day she dressed easier. It was but a short time until she was about the house, gradually getting better, and she continued to improve under the control of the soul, her true self, until to-day she is a round, healthy woman, a perfect specimen of the race.

The structural change in the lungs and throughout the body required something more than a year to be brought into a normal state, and it was almost a year before the last cough was heard.

This is not an isolated case of cure of consumption by mental process. There are hundreds and thousands of them throughout the country that can be well authenticated.

Know you this and know it well, that the body is built of material according to the general plan that you are holding mentally, either of harmony or discord, and the lines of thinking may not all show in the body for eight or ten months, but you may depend that they will appear sometime.

The question of heredity is, to-day, perhaps the foremost one among naturalists and biologists.

Man's body is torn down and wholly dismissed back to the earth every three or four years, depending on whether much or little oxygen is consumed.

As the body is used actively, the elements are consumed and new must be built in at a more rapid rate. There are cases where the body is not entirely dismissed under seven years.

We are told of cases of hereditary consumption that does not appear in the children until they are twenty-five or thirty years old. We know that their bodies have been made over new, perhaps six or eight times, and yet it has been the commonly accepted idea that the germs of disease continue from the old body and are carried over into the new. This is not true, except as it is held by us, or for us mentally, that we must build our bodies with the fixed ideas of hereditary taint.

These hereditary diseases are transmitted mentally.

When the child is born, it is the thought of the mother moulded into material.

It also embodies many thought motives of the father, and of the ancestors running back sometimes hundreds of years, but these motives are not wrapped up in the mud of the ground ; they are *living, actual things* which exist on the unseen plane of intellect, and for a better word we term them motives.

The new-born child is guided in his actions by these motives, in fact, he is simply a bundle of motives made up of the experience of his ancestors for many generations back.

Now, if among these motives exists that of hereditary disease, the little one is affected by this motive.

When he gets older and comes to know of the facts as herein related, and that he has power to deny and break off those motives of hereditary taint, he will find that he can manifest that power and be free from the uncanny inheritance.

Fix this as a fact : hereditary motives, either good or bad, do not exist in material, which is but mud and water.

They do exist on the unseen plane, and we have power to arrange and control them for our betterment.

Treatment.—Statements of Truth repeated over and over produce an army of ideas for good, and they quickly put to rout any mass of thought which is holding the patient down.

Repeat to yourself, not like an automaton or phonograph, but *realize, feel, know*, that what you are saying is eternal truth.

“ My Life is one with God.”

God is never ill.

I am therefore never sick in truth.

Any other appearance is a false picture shown to the human intellect, and does not affect our real selves.

Body is nothing but an aggregation of the leavings of some gases, and so I dismiss it altogether from my mind during the time I wish to dwell on the higher plane ; for on the Soul plane there is no body of this material ; hence for the purpose of dwelling on that plane for a few moments, I deny that I have any body, dismiss it altogether, and let the Mind dwell upon the thought of my eternal union with God, Life, and Power. Having gained this position of Power, I now deny any other power. All ideas of inharmony, disease, and sin are gone, and I am now free to show my Father's perfect harmony when I return to my earthly tabernacle.

That tabernacle has no laws of its own building, and the laws of discord which man has produced I refuse to accept any longer.

I am well, and am in fact one with eternal life.

There is a world of comfort, content, and harmony. You have a right to live in such a world if you desire. It is the real condition intended for us by the Father of life. A little child runs about, is happy and contented with the little things of the universe.

They live naturally in the world of harmony, peace, and health.

If you will deny the admittance of any thoughts of evil, of sickness, of distress or sin to enter into your little world by refusing to admit them as real, you will

find the truth of that which is spoken of by Jesus Christ ; when asked where the kingdom of Heaven was, he said, "The kingdom of God is within you."

Seek this first and all things shall be added unto you. Can you see how literally true the statement is? But once get yourself right, and in hook with the great Harmony of the universe so that all things are, with you, comfortable, peaceful, and you are in a contented frame of mind, at once this condition, of itself, sets up a perfect circulation where it had been abnormal heretofore.

With a perfect condition of the stomach, followed with all the complex functions of digestion and assimilation, a feeling of natural health begins to follow, and with health of body and of mind comes the power to better your worldly condition, to make your home happy and those around you.

Put your mind right, in harmony with the harmony of the Father, and all good will draw toward you as naturally as the particles of iron toward a magnet. Do not permit yourself to dwell in the other world of misery, woe, sickness, etc. If they undertake to force their ugly forms upon you, deny them, shut them out, whip them out, and stand fast for your birthright.

Know you this, that thoughts *are things, absolute realities.*

We have been accustomed to believe that a simple thought is a sort of thin gas, or something even less, that emanates from vibrations of the grey matter of the brain, but as you come to know of the plane of forces, which is the kingdom of the real, you

will know that every idea produced, born, brought forth as a child of your mentality, *is something*. It lives, moves, joins its associates of the same character.

Now when you want to be depressed, ridden down, and wade in the depths of hell itself, start your mind to producing a train of evil thoughts, and see how quickly the little devils will accumulate into an army, aided and abetted by outside fellows produced by other minds, that will give you all you want to do, to be rid of.

Your safeguard is to permit only children of health to be born in your mind — children of harmony, happiness. These are the stronger of the two, and as you produce them, you find you are greatly helped by the addition of a little army of the same sort.

The reader may not concur in the statement that thoughts are things, but as they become skilled in the higher facts of life in this universe, and are able to grasp the laws of the unseen plane, even slightly, they will be forced to admit the statement to be true.

All force, all potency, steam, electricity, wind, life, mind, dwells on the unseen plane, above the plane of dead effect, which is the plane of material. There is nothing the eye sees which has any power, force, or intelligence. The finite eye is made upon the finite plane, and can know of only the beautiful forms moulded of dead material by an unseen power, and managed and moved by that unseen force.

A knowledge of the position which man occupies in this world can be arrived at by an understanding of the following statements: There are three kingdoms into which the material of the earth

is moulded. First, the inorganic, or the lowest kingdom, earth, the minerals, rocks, water.

The highest species of this kingdom is merged into the next higher, that of the vegetable, so deftly that no human can detect the line of demarkation between the two.

Here we have the various forms of the vegetable kingdom which are used for the purpose, largely, of producing the proper chemical changes in the elements of the earth to make them edible for the members of the animal kingdom, and the highest species of the vegetable kingdom, as the anemone, amœba, and one or two other specimens are so merged into the animal kingdom that they are pronounced both animal and vegetable, no line having been discovered where one leaves off and the other begins.

We now run along through the animal kingdom from one species to another until we reach the highest species of that kingdom, the animal man.

We find the same laws exist here ; that he is a composite of the animal kingdom and of the kingdom above it, which is the kingdom of the unseen, the kingdom of force, of life, intelligence, power.

Man is but slowly beginning to know his higher self.

He has always looked upon himself as body, and with a possible soul sometime, but the facts are that he is a soul now, living right along in eternity, and that he unfolds and progresses steadily, according to the beautiful law of unfoldment, or evolution, as laid down by the Father.

On this new plane of life we find a new law, that the *produced* and the *producer* are not separate, but

are one. A strange law, you will say, but we are beginning to roam in what would seem a strange country.

The Father of all life, and we as children, are one. There is no separateness. All Life is one.

At the same time the Son preserves an individuality.

He lives, moves, and has his being in the Father, and yet is an individual.

He partakes of the power of the Father as he becomes conscious of that power, and that consciousness *is the most powerful healing potion that man ever imbibed.*

It is the draught from the everlasting Fountain of life, and to such a one *there is no more death.*

You have no knowledge of even the slightest details of your birth except by hearsay.

You will have no knowledge of the simple change that you will make, that man calls death. With you it is a consciousness of life eternal.

You have been dismissing body unconsciously, daily.

When in obedience to natural law you dismiss it in a lump, you will do so entirely unconscious of the act. *God arranges these things.*

Fear is an element of the devil, or one evil.—When you fear sickness, or any other thing, it is the result of doubt in your mind of perfect safety.

You cannot be killed, you cannot lose your life.

It is true it is the duty of each individual to preserve the form and manifestation of life, as intended by the Father, until that manifestation grows to what you call ripe old age, and drops off the tree naturally, but you must *have no fear.*

Fear begets a disordered circulation and trouble or discord in many parts of the body. Dismiss it quickly.

Assert your oneness with the Father of all life. Jesus, the Christ, spoke of Christ as the life, and he warned against the denial of Christ. If you deny the Christ, the Christ will deny you. Have a care how you do this.

Always assert your oneness with Life.

That life is you and your life, and no harm can come nigh you.

As your mind produces ideas as children, so the one Mind, the Father of us all, produces us as children.

We are, therefore, each of us, the divine idea of the great divine Mind, and we are perfect, as the great Mind produces no imperfection. As your idea or thought is one with your mind, so we are one with our Father, the great Mind.

There is no object you see but what has its primary existence in mind.

Look at a chair, and you will readily understand that every lineament and line about it was first produced in the mind of the maker, and the idea or child of his mind is worked out in the material so that the finite eye can see it, and the finite body use it, but the original conception and plan is entirely mental.

There is absolutely nothing that the eye rests upon but what is produced after this general plan; oft-times a man is so closely allied to a monkey that he has no logical line of thought which would lead him up to this understanding, and he is inclined to say,

“O, give me the things that are substantial; that *are* something. I cannot believe in the thin gas called mind.”

When he gets far enough away from the animal, and steps along in his unfoldment, these things will slowly become plain to him, but he is a dreadfully thick-headed fellow at present.

The three elements necessary for the sustenance of the body are food, water, and air. Apply his own reasoning and see how long he would last. Food, which he esteems to be the great substance because he can see it, and it feels hard, man's body can get along without for about forty days. Water, which is partly invisible, it must have every few hours, but air, which is entirely invisible, and unknown to the eyes or any of the physical senses, is the element necessary for continual use. As you withdraw force from an element, you leave what seems to us the solid matter, but when in the shape of force they are invisible to us.

Treatment.—When you seem a little ailing, draw off to yourself, go into the silence, close your eyes, relax all the muscles, breathe from the abdomen rather slowly. Now put your mind into this attitude, I am the perfect idea of the perfect Mind, God. The Father and I are one, having power and potency. There is no such thing as sickness, pain, or distress. It is an illusion of the human intellect.

The body has no more sensation than so much dead clay.

I am well, and no harm shall come near me.

The claim of body and of human intellect to put

me in discord is a lie. It has no foundation in fact. It is a claim of evil.

I know of harmony in life, and I am life, sweet, clear, and pure, and I will manifest it perfectly, as was intended by the Father.

If you run this over in deep, earnest thought, *and know it to be true*—know it right down to the bottom of your heart, you will feel a flow of eternal energy that will vivify you from one end to the other. We find that the human dynamo is enabled to draw that beautiful current of life from the great field of life in much the same way as the ordinary electric dynamo is enabled to draw the current of electricity from the great field of electricity.

No one skilled in electricity will claim that a dynamo makes electricity. Electricity is all about us in what is termed the great field, and the dynamo is a method of accumulating and concentrating so that the current can be used.

Now man is of a much higher order than the copper, brass, and carbon dynamo that handles the electric current, and he has the power to concentrate and draw to himself the powerful current of Life for his use and the use of his fellows.

Any one can be quickly convinced of this fact when he sees the curative effect upon patients when a mental practitioner is operating.

No drugs are given, but the silent force current passes through the operator to the patient, and they are made conscious of its healing, vitalizing effect.

A common remark one hears is, “I believe the mind has considerable to do with the body.”

This statement indicates the lack of observation and experience in mental control that will come later on. It indicates that they are just awakening to the fact that mind has some sort of power over body, but the direct and powerful effects are but little understood.

Physicians can recall many cases where their patients, when at the point of death, have risen up with the power of the spirit, and walked right out of their trouble. The power of the spirit of the individual is noticeable in times of war.

Many men who are shot practically all to pieces, pull through and get well by what is called their indomitable will, which is no more nor less than the demand of the spirit that they have a right to live, while others, in whom the soul-power does not take possession, will die from faint scratches not ordinarily considered even a wound.

A case is on record of a young Hungarian girl, who, while under hypnotic suggestion, had a pair of cold scissors laid on her bare arm, and was told that they were red hot, and would burn her.

An inflamed and blistered spot appeared, taking the exact shape of the scissors, *burned* so deeply into the flesh that it took months to heal. A record of the case is given by Dr. Von Krafft in a small volume on the subject.

Stigmatization means the appearance of wounds like those of Jesus. About ninety instances are on record, of which eighteen are males and seventy-two females.

The affliction appeared in the majority of cases in

the order of the crucifixion, that is, the first token being a bloody sweat, followed by the imprint of thorns on the head, afterwards the hand and foot wounds appear, showing the nail marks, the wound on the side being the last.

These peculiar brands on the body appeared generally among residents in religious houses, and take place after the austerities of Lent, usually on Good Friday, when the mind was intently fixed on our Lord's passion. The marks on the body of Jesus were constantly before their eyes and thoughts at this time, *and manifested on their own bodies.*

The last case recorded is that of Louise Lateau, a peasant girl at Bois de Haine Hainault, upon whom the stigmata appeared April 24th, 1868. In her case there was a periodic bleeding of the stigmata every Friday.

This case was carefully investigated by Prof. Lefebvre, of Louvain, a skilled physician. Her biography was written by Lefebvre and published in 1870.

Parallel cases of physical effects due to mental suggestion are well authenticated. Beaunis vouches for blistering as produced by suggestion in the hypnotic state, and Bourru and Burot describe a case, still under observation, of bloody sweat, and red letters marked on the arm by simple tracing with the finger. We know so little of the trophic (nourishing) action of the higher nerve centers that we cannot say how far tissue nutrition can be controlled in spots.

That the nerve centers have a direct influence on local nutrition is in some cases capable of experi-

mental demonstration, and, in another sphere, the many authenticated instances of connection between maternal impression and congenital deformity seem to indicate that this trophic influence has wider limits and a more specific capacity of localization than at first sight seems possible. There is no known pathological condition in which blood transudation can take place through an unbroken skin.¹

Treatment.—That which moves finger, tongue, eye, or heart is the unseen current Life or Mind.

I am Mind.

Mind is manager.

Body shall be servant and obey Mind promptly and perfectly.

Who manages body but myself?

I know that the real self is unseen. It is Mind, and there is but one Mind that is real and eternal, that is God, and I am part thereof.

I can so handle body (my servant) that it obeys the dictation.

There is no evil except in the perspective of the shifting human intellect. I weave into myself what I see and know, therefore I sort out evil and never see or know it.

¹ See "Encyclopedia Britannica," article "Stigmatization."

THE CREED TO BE.

BY ELLA WHEELER WILCOX.

Our thoughts are moulding unseen spheres,
And like a blessing or a curse,
They thunder down the formless years
And ring throughout the universe.
We build our future by the shape
Of our desires and not by acts.
There is no pathway of escape,
No priest-made creed can alter facts.

Salvation is not begged or bought ;
Too long this selfish hope sufficed,
Too long men reeked with lawless thought
And leaned upon a tortured Christ.
Like shrivelled leaves these worn-out creeds
Are dropping from religion's tree ;
The world begins to know its needs,
And souls are crying to be free.—

Free from the load of fear and grief,
Man fashioned in an ignorant age
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chant of priests, above
The blatant tongue of braying Doubt
He hears the still small voice of Love,
Which sends its simple message out,

And dearer, sweeter, day by day
Its mandate echoes from the skies,
“Go roll the stone of self away
And let the Christ within thee rise.”

God.—The question of what God is, who he is, and where he is, is one that is quite unsettled in the minds of most people, and it is entirely according to the higher law that the human should not be able fully to interpret the Divine.

Children form a mental image of God as a great person, larger than any man, and more or less uncertain in shape, but very powerful, living off somewhere in the sky, and whom they try to love, as they are instructed, but imagination *will* make him seem more or less of a giant that they have to beware of, lest they make some little mistake, and he will take out his indignation on their little bodies.

This same general concept is held by all ignorant and narrow minds. This was the mental image held by the crude men who were just evolving from animals, who wrote what they thought of God and these ideas form the early part of the Old Testament. This child-like idea is outgrown as the intellect of man becomes cultivated and skillful, so that he can grasp a knowledge of the higher laws that exist, but do not exist to the ignorant, because they are not capable of understanding them.

To a cultivated Intellect, the idea of Supreme Energy wrapping itself up in mud and making a clay doll, so as to appear to Moses, when he was mesmerized on the mountain, is of too ridiculous a nature to receive a moment's consideration, but, when one is in

a mesmeric state, such as all people are in who see visions and wonders, they see things just as plainly as if they were in their normal condition, and would take their oath as to the accuracy of the occurrences. Many of them would even die for the truth, as they know it to be, but they are simply illusions of the human intellect, just the same as the sawdust is to the mesmerized individual, who would take his oath he was eating the most delicious ice cream.

The average educated man of the day, with a clean-cut, analytical mind, has solved the God problem to his own satisfaction much after the following plan: 'Well, I am told in the Bible, in one place, that 'God is too pure to behold iniquity,' in another place, that 'God is a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation.' In one place God is pictured as a warrior, with hot breath, hunting down and annihilating one tribe in favor of another. In another place he is spoken of as the loving Father of all his creatures. It is plain enough from the ten thousand contrary statements that there is a lie out sowewhere, so I judge that the old fellows who wrote about him, perhaps did not know as much as they supposed they did. Now I know this within myself, without any instruction from Moses or David, or preachers or teachers of the present day, I know that I have a something invisible, but all-powerful, within me, and *that* something has a source. It comes from somewhere, some wonderful supreme energy. Divine power produces it, and has fixed things beautifully for me, if I will but run my lines parallel with the

lines of universal law. I feel, therefore, that this eternal energy which produced me without my volition, and without one chance on my part to accept or reject the proposition, will care for me most perfectly, and I can trust this Divine Potency with the simplest and most childlike trust, knowing *that all is well, and that all will be well eternally*; therefore, I will pursue the even tenor of my way, doing what seems to me right, and when the time comes for me to die, I will resign myself unto the keeping of my Father, whoever and wherever He may be."

This is a philosophical and sensible conclusion for man to come to. Get your head up above the driftwood of creeds, dogmas, and orthodox statements that God is this, and God is that, and he will do this, and he will do that.

An unnatural idea of God, mixed up with a constant fear that you are going to displease him, is the foundation of many hundreds of cases of sickness and invalidism. Now let us get up out of the lower strata of imagery of the human intellect; of the tales told by man, and see if we can get even a *little real view* of the Father of us all.

We are the product of Life, the one universal, ever present, never beginning and never ending, eternal energy called Life. We are the child of Life. Life is our producer and our father. It is dearer to us than all else. We love It, and It loves us with a depth and warmth unknown from our side.

It is not separate from us, and we do not exist separate from It. We are Life and Life is us, and there is no such thing as existence apart from it.

It is Life which takes hold upon the clay and water of the material universe, and moulds it into the million and one different shapes of grass, trees, leaves, flowers, animals, and the human body of man.

Now let us realize what is the thing *above* or superior to these shaped creations. Is it not mind, and are not mind and life identical?

We do not mean by mind, in this connection, the intellect of the animal man, but we mean the deeper, higher Mind, which controls the intellect.

This is God, and it is the fountain-head of all love, the warm, tender charity and love that is the power which moves the world. It is the fountain-head of all that is good—of all harmony, music, power, life. *This is God*, and of this we are part, knit into, linked with, merged into in such a way that there is no such thing as separateness.

Therefore, God is with us continually. “In him we live, move, and have our being.” There is no such thing as a personal image of God located way off somewhere in the sky. That is simply the product of ignorant, superstitious, human intellect.

We are not required to go upon our knees and petition the real God, divine Love or Principle, which is ourselves, to help us to this, and preserve us from that, and bless us in the other thing. This is vain repetition, which Jesus Christ warned his hearers against. We have all these things now.

The true prayer “without ceasing” is to aspire continually to live a life of harmony with the beautiful law of the Father, and thereby express the love and peace of the universal law, by a perfect body, a per-

fect intellect, and a perfect higher mind—the grand trinity—*the new man*.

Jesus Christ wisely said, “And when thou prayest thou shalt not be as the hypocrites are, but when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly.”

This means, when you pray, draw into yourself. That is your closet. Close the door of your mind against all things material, which are mud and water, and are not to be allowed on the plane of spirit, then pray to thy Father in secret, that is, put your mind on the fact of your oneness with Life, and therefore your power, and the further fact that all things are given for your use, and that you have the right—the divine birthright—to manifest perfect harmony throughout mind and body, and your Father, with whom you are consciously dwelling, will reward you openly, that is, by making his beautiful law manifest in your body, which is the only “open” way to the finite eyes of the world.

This is pure communion with the Father, and the benefits to be derived are so great and so certain as to prove the truthfulness of the statement. Let there be no mawkishness, or hypocrisy, or nonsense, but this little, simple, easy way commends itself to any man, and the more sturdy and powerful he may be intellectually, the more perfect does it appear to his good, native manliness and common sense.

Away with all your religious **creeds**. Kick them out. They are a lot of rubbish from one end to the

other, and all the tales of predestination, vicarious atonement, foreordination, and all the rest of that most infernal lot of nonsense that man's mind has been filled with. Sweep them out of the house, and give your spirit room for a breath from God, and good, plain, substantial mental food from this time on.

Are you man enough to do it? Rise up in your might and do this thing. You will feel a flow of freedom, of exhilaration that comes from the glad cry of a long imprisoned, but now free soul.

If you have been one of those who have prayed earnestly and daily to God for relief from your physical ails, or for other blessings that you felt justified in asking a father for, and have never been conscious of any answer to your prayer, you may be satisfied now that you have addressed your supplications to a mere nothing — a myth.

It makes no difference how dear you have held this image, it is nothing but a mental image constructed out of your own intellect, therefore you can get nothing from it, and your time is spent in vain.

You can, however, dismiss that idol and know the true God, divine Principle, Energy, Life, existing upon a plane where no creations of the poor material of this planet are needed or required. Put your mind one with that Father, knowing your right to manifest the harmony of that plane, and that you are one with Life *and have the power of Life*, with a steady denial of the power of body over spirit, and you will get an inflowing of divine strength, love, and peace that is sufficient proof that you have been dwelling with the

real Father, and have finally dismissed the counterfeit that has so long been uppermost in your mind.

Take no one's assertion for truth, but get your truth within yourself, directly from the fountain-head of all truth and health, the uncreated God.

The Holy Bible.—We hear of the “Holy Roman Catholic Church,” the “Holy Church of St. Peter,” the “Holy Shin-bone of St. Anthony,” and many other “holy” things. Whence comes the authority for their being called “holy”?

God never said they were holy, and man's authority to so proclaim them is certainly open to question.

If the reader is one of the weak-minded sort, who has been evolved but a short distance from his monkey-like ancestors, and is afraid to stand out in God's clear sunlight and hear facts stated, he would better not read this chapter. If he is one of those driveling, weak-minded objects of pity who do not like to hear the truth, plain and unvarnished, because it hurts his feelings, and there are some pet theories that he is afraid to hear anything against, for fear that which is said may be mighty in the truth and tear down the pasteboard houses, let him skip this chapter, for it is written for the clear-minded man or woman who is Godlike enough to stand out and hear and accept the truth from whatever source it may come.

All others would better stand to one side, for there is meat in the chapter solid enough to give them a tremendous case of mental dyspepsia. Let that sort wait until the undeviating, steady tread of God's eternal evolution slowly opens and unfolds them from the animal intellect into the wisdom of the God man.

The Bible is in places divinely inspired, for wherever you find good, you may depend that it proceeds from but one source, the fountain-head of all good, or God.

The Bible *is not* inspired by God, in all of its parts. Divine Wisdom, the Principle of all life, knows nothing of evil, never did and never will. The Godhead of all love never instructed man to write the tales of bloodshed, woe, hate, misery, and disease; nor did God ever inspire his self-styled son, David, to write the one hundred and ninth Psalm, or anything like it, wherein he prays that his enemy's prayers may be turned to sin, and his innocent children condemned to eternal woe. Weak, ignorant man may have said that God inspired him to write this, but he was either mesmerized or a tremendous liar, you can take your choice of the two.

6 Set thou a wicked man over him; and let Satan stand at his right hand.

7 When he shall be judged, let him be condemned; and let his prayer become sin.

8 Let his days be few; and let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg; let them seek their bread, also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labor.

12 Let there be none to extend mercy unto him: neither let there be any to favor his fatherless children. Ps. 109: 6-12.

It almost makes the heart sick to know that there are, even at this day, thousands of well-meaning, thick-headed animals who will vehemently assert that the eternal God and Father of Life wrote the preceding.

The tender teaching of the lowly Nazarene of the brotherhood of us all, and our eternal and lasting sonship, will slowly come to be understood; when that time comes the Father will not stand charged with such utterances of human hate.

The lily grows up and out of the mud and slime until safe beyond reach of the blackening touch of its former bed, then its pure white face is opened to the blue above, and the dewdrop makes it smile and whisper to us, "I am but a dimple in the happy face of our Father, who knows no hate or evil."

We find, upon investigation, that the early man existed simply as an animal, wandering among the animals, and who, with them, lived in caverns and caves, and was covered with a natural coat of hair. Man existed in this sort of way for perhaps twenty thousand years, possibly very much longer.

Gradually, and in conformity with the never ceasing law of unfoldment, or evolution, man slowly progressed until his intellect began to question how he came here, what all these beautiful surroundings are for, and in answer to his own questioning, he realized that there was *some power* higher and greater than himself.

This power he named Good, for it seemed that it provided all things good for his needs. This word has gradually been changed, by the broad Anglo-Saxon tongue, into the word God.

As man progressed slowly, he originated legends and stories, which were told to his children, and these were told again to their children down through many, many generations, until their legends, especially a few pertaining to Good, or God, and the legend of creation as given in Genesis, became fixed, tribal facts.

After this time, man began to express his thoughts by hieroglyphics scratched upon tablets of stone, or upon the bark of trees, and a little farther along we find that there was an accumulation made of some of these ancient writings. Later came Ezra, the prophet and scribe, who made it a business to assemble, so far as was possible, all of the ancient writings of the Jews and of the principal legends of the tribes.

These were put together in as good shape as was possible at that early day, and the most of the writings were ascribed to Moses. **This was the beginning of the Old Testament**; and the whole Bible, as we now know it, was originally a mass of separate books that were finally arranged much as we would put them together in a library, and up to about two hundred years ago this library contained some very well written books, by Solomon and others, that were thrown out by a committee of men, leaving the Bible bound, as we now know it, the *product of man* from one end to the other.

Divine Energy, the uncreated God, the Life of the universe, never had anything more to do with the making of the Bible than it had to do with the making of any other book. Wherever the writers of the

Bible give utterance to good, inspiring, lofty thoughts, such are inspired by the Father of all love and strength.

Now look at the Bible cleanly, clearly, just as it is, and you will find many beautiful things in it, and will be able to clear your spirit of the fear that some of the old writers would spread over you. **If you have held the Bible as a fetich**, as a charm, as something supernatural, the sooner you rid yourself of all such superstition, the sooner you clean yourself of the debris that holds you down.

You may argue that God did many wonderful things to show himself to the ancients. These tales simply illustrate the complex, wonderful thing, called the human mind, that can make many, many things appear real that have absolutely no foundation of fact. According to the tales of the old writers, the sun stood still for Joshua, and when a great king, called God, waved his wand and produced this earth, according to the idea of the writers, he hung up a few stars, and a sun and moon, in lieu of good-sized lanterns, to light up this wonderful earth, whereas, the facts are, without regard to the supposition of the ancient writers, that this little planet called earth can hardly be called the faintest fly-speck on a ceiling too mammoth for human comprehension. It is but one of the little drops of a grand whole, and not the principal feature of the universe, as a cow, or a monkey, or an animal man would naturally think it to be.

It is now a well-known fact that 5000 years before the Hebrew Bible was written, and while the ancient Hebrews were common animals, the Aryan race was

living in a high state of cultivation and culture. Once realize in your mind who, and what God is, and it clears you at once and forever of any foolish belief that the great principle of Life, Energy, the life of the entire universe, would ever find it necessary to clothe himself or itself in mud and water (flesh), and stand on a particular mountain telling people to take off their shoes because he was there. Moses was mesmerized, and simply saw the picturing of his own intellect just as the audience see the fifty-foot trees of the Hindoo magicians grow in three or four minutes.

The Principle of all love performs no acrobatic feats or spectacular shows of this sort ; contrary assertions of all the men on this planet notwithstanding. Those who believe such inane nonsense as this, know absolutely nothing of the true God, and they must bide their time until eternal Principle unfolds them into the higher understanding.

Do not attempt to crack an egg-shell before the chicken within cracks it himself. The eternal law of evolution is at work wisely, perfectly. Let not the apprentice undertake to hurry the job. If you are the chicken within the egg-shell, and have not yet consumed the amount of material necessary for your growth in that condition, stay right where you are until divine Principle, God, unfolds you. *The time will come* when the spirit will beat the bars for more air and purer draughts. Then your time will come to step out onto a higher plane.

The Sanskrit, and many of the writings of the ancient Aryan race, are much older than the Bible, and the beautiful God-inspiring thoughts expressed in

them come just as surely from the source of all divine inspiration as the good thoughts contained in any other book.

Buddha, Mahomet, Confucius, Moses, David, Jesus Christ, and all other teachers of the higher life were manifestations of the higher and purer thought, *climaxed*.

This is also true of our later-day teachers, whose names are now almost legion.

The later-day ones are even more divinely inspired than some of the ancients, because they are endowed with the refined and advanced thought forces of a period ripe with the progress and experience of evolution.

Speaking of "signs and wonders," which are recorded in the Bible, a couple of illustrations may give the reader some idea of how these things come about.

A woman explained to the writer that formerly she was not a believer in religion, but that she became interested in some meetings held by the Seventh-day Adventists, and attended perhaps four or five, when one night, in the middle of the night, God appeared to her in shining garments and told her that the entire Bible was inspired by him, and that every word in it was true, that she *must believe it and join the Seventh-day Adventists* ; also, that they were the chosen people of God, and were the only ones who would be saved.

She was wide awake and knew that God appeared in person. She was in an ecstatic state of happiness, and felt that she was redeemed.

The writer told her that as long as she had had this experience, she might as well dismiss her rheumatism ; that a rheumatic body did not manifest the will of the Father, and that she must deny the right of the rheumatism to be about her, as it was simply a manifestation of evil.

She followed the advice, and was quickly and permanently cured.

Not long after, another lady explained that after attending several meetings at an Episcopal church she had a visitation from God, in shining raiments, and he explained to her that she must join the *Episcopal Church*, as they were the chosen people, and that was the only way for her to be saved.

She was just as sure that she had seen God as the other woman, and they were both just as sure as Moses was, and they did see God just as much as Moses did ; but to any student of psychology it is a self-evident fact that the combined thought forces, into the current of which these people had been drawn, seemed to climax upon them, and so impress their human intellect that they became to a degree mesmerized and saw these illusions as realities.

Sickness and disease are induced very largely in the same manner and are just as much of an illusion as these mesmerized pictures heretofore spoken of.

When man is sick, he is away from and apart from his natural, normal condition. He is in an entirely unnatural state, and the more he looks upon it as an illusion and an unreality, the quicker he will be rid of the trouble ; but let him continue to argue to himself that it is all real, and that a man who tells him it is

unreal is a fool, he is liable to stick right where he is for a much longer time than is altogether pleasant for him, while his neighbor, who looks upon such a condition *as an unreality*, will get out of it in short order.

You do not believe this statement? Try it, not like a vacillating calf, but with the magnificent power and energy of your divine selfhood, assert your right to be natural and normal, without any regard whatever to what the body claims, and you will see the effect of force, healthful energy and harmony manifested in your body, if you will handle yourself in line with the power of the Father that is with you.

The Guidance of Divine Principle, Life.—

As the higher mind of man comes into a knowledge of, and dwells, with the one universal Mind, the Over-soul, the great Life, the Father of us all, *at that time* the individual, as he follows the work and manifestations of the divine mind, takes upon himself the potency, strength, and health of the higher mind.

So sure as this is a truth, it is also a truth that the person who is conscious of his oneness with the Supreme Source of all strength, Power, Life, at once passes into that plane where the Father dwells, and the Son becomes clothed with, or merged into, power, or Life which is not subject to accident or hurt from the laws of the material plane. Such a one is protected and guarded at every point by the invisible guidance and protection of the only power there is, which we are one with, and which has created no machinery for its own hurt. This law is, but dimly seen by many, but it has been recognized by writers in the Old and the New

Testament as well as many other writings, ancient and modern. |

There is a delicate tracery, *but it is the tracing of law of the profoundest sort.*

In this connection it must be understood that the proper condition for the individual to be in is that of perfect trust in the care of the Father, so that all things that occur, work together for good, as spoken of by a writer in the Scriptures. To sum up: A being who is in conscious connection mentally with the Father, and who dismisses all care regarding change of environment in body, is protected at every point, and is blessed with power, strength, health, harmony, safety, and peace. This is a law as unchangeable as any law, and can be read aright by any one who has unfolded far enough.

Loss of God.—It has been urged by a few people who were in the process of unfoldment, that when they lost their mental image of a created, formed, and individual God, which was really no God at all, they lost the sense of Fatherhood and security, and felt that they were without anything in its place except what they chose to term “a cold principle.” But look sharp right here.

The Principle of life, the unseen Power of the universe, that which man has just come to know slightly of, is the center and Godhead of *all love*, of *all truth*, of *all health*, *harmony*, *peace*, and *all that is good*, these positive principles can emanate from no other source, and you have, therefore, a more watchful and loving Father than ever could have existed in the old imaginary one.

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The ultimate object of all the great machinery of life, and its manifestations in material, the grand rhythm and swing of the planets, is not for the puffing up and elevation and special glory of some individual, personal king, so that all mortals shall bow down and worship him.

What would all such bombast as that amount to, except to make the heart of even man, sick? The object of all this is certainly not to make money, which seems one of the primary objects of man.

There is but one object—one aim of it all, and that is for *the perfect content, peace, and happiness of life in all its manifestations*, from the lowest form up through them all, to man, the highest.

Everything—that we yet know of—and all environment, is made perfect for us, providing we do not use our marvelous power to disarrange and make conditions that are unreal, of inharmony, illusion, disease.

The common house-dog who sleeps peacefully half the day, in a warm spot, is living a perfect life of comfort, in a heaven, better than which he is not conscious of. Man can live the same easy life, and in the heaven made for him *right here*, if he will but be easy and content with his lot, knowing that all is good, and no harm is ever intended, or is ever worked out in reality by Nature, the Father of us all.

The Man Jesus, the Christ.—The exact facts about this marvelous man are not generally understood. A story has got abroad, how old we do not know, that this man was the great God of the universe, who had taken the body of man in order to

meet man on his own level, as though he did not know him before.

There is another preposterous tale about these little men on earth, who were created without any choice of their own and who acted thoroughly natural, just as if every move was expected of them, but who in some way brought upon themselves the wrath of the great God of the universe, who got so furiously angry that nothing would appease him except that his son, Jesus, would slip down to earth and go through the tortures of the damned, and finally die, to try and pacify his father, the king, and this scheme was carried out, according to this fearful and wonderful tale.

These tales lack one ingredient, quite an important one, and that is truth. They are simply tales of the simple minded folks, what is called "folk-lore," and no such thing ever existed except in the imagination of the story-teller.

Among the many grand teachers of the higher life that have arisen from time to time since man has been evolved from the animal stage, this man Jesus was perhaps the most remarkable, and really the most spiritual of them all. He embodied more of the force of the Soul-plane of Mind, which controls material, than any other.

He was able to make a brazier of coals, with food, appear upon the shore, without any manipulation of hands. He was able to increase the fishes and loaves, to what would seem to be a marvelous extent. He had great control over the bodies of men, and the power to dismiss their ails.

Those of an investigating turn of mind would naturally inquire why, of all the teachers, this one seemed endowed with so much greater potency.

Knowing somewhat of the law of thought, of the plane of mind and its power, we have that potency to follow back for an explanation of the phenomenon.

No one who was ever born on this planet had so many thousand individuals thinking of his coming for ages and generations prior to his advent, as did the man, Jesus. From the time of David on down to his birth, prophets were prophesying, and people were thinking of the coming of a great king in the line of David. Their thoughts took a high current or channel, and when finally these combined thought forces *climaxed* and were manifested in the flesh (as all children are the manifest moulded thought of the mother, and of the generation back woven in), so we find this little one endowed with the marvelous potency and power of a tremendous thought-line back of him. His motives or influences were therefore different from those of any other man who was ever born on this planet. Each individual has mental power to shape and control material *to an extent*—more with some than others. One great man can mould and guide the movements of thousands or millions of men, and no man exists, however weak mentally, but can quickly shape his face (material) by varying conditions of mind. All grades of mental power are represented, from the weak to the strong.

The individual thought-line of one high-minded woman, if skillfully directed, may be powerful enough

to produce a refined, high-spirited, and noble child *in spite of the evil thought force of ancestry.*

If one individual mind, or a unit, can exert such power, a thousand or one hundred thousand, intent on one object, can produce an endowment of the individual on whom their thoughts are centered, that gives us such a one as Jesus the Christ. *Thoughts are things*, much more so than volts of electricity. There is one primal energy, and that is *mind*. **All formed things are thoughts of mind worked out in material.**

It is recorded that as a little boy Jesus exhibited great power over material, and before he knew how to handle it wisely. It is stated that some of his playmates who incurred his displeasure were instantly paralyzed. We find in the history of this time, apart from the history as recorded in the New Testament, that such a man did exist as a teacher, and his works were marvelous; "that many miracles were performed by him, and that his rebuke was something terrible." The record, as given in the New Testament, is generally considered by the best scholars of the day to be practically an authentic record of the events as they occurred at that time, with some of the details perhaps a little hazy, but in the main correct.

His teaching is not understood by the people of the churches to-day, who are thoroughly drilled in body and all of its laws, but who know practically nothing of the power of soul, spirit, that is the real man here and now.

The churches preach soul and good things *to come, when you die and become immortal*. They do not recognize the fact that man is immortal now, living in eternity now, living in heaven now, if he will but permit himself to dwell there, and look upon the body as practically nothing, as merely the residue after the forces have left, and this residue, called material, is gathered together and shaped by the real man, mind, soul, life. But the churches look upon *evil as something*. They practically admit the existence of two great powers, one warring against the other,—*Evil* as a power, and Good as a power. For this reason they are unable to heal either themselves or their friends, by mental or spiritual healing, and are therefore unable to follow the Master's commands. Whenever they come to know that which the Great Teacher taught, that there is but one Force, one Power, one Life, and that is good, and that man is a part of it, and has no part in evil ; that evil does not exist as a reality, neither does disease, sickness, or pain,—when they *know* that these are simply the illusions of the human intellect, and have no existence in fact, then they will be able to handle the marvelous healing current of the Father.

One of the most beautiful lessons given by Jesus, the Great Teacher, is that of the prodigal son. In effect it is as follows : We are endowed with our portion, that is, the body. We dwell originally with the Father, the great Mind, the Oversoul. When this soul is endowed with the material body (its portion), it wanders off to have a good time and enjoy things on this material plane, until after a time, the son is

found with the swine-feeders, and living upon husks—a sad condition for the true son of the noble Father. The son finally realizes that back in the Father's house there is comfort, peace, plenty, and he determines to go there. As the son approaches the Father's house, that is, as the mind of man turns back to the great Mind, the Father of us all, as the parable goes, *the Father comes out to meet the son.*

This is a beautiful thought, showing us that it does not require skilled mental power to penetrate clear into the Father's house before we get recognition, but if we turn in a simple way back to our birthright, to the fact that the mind, which is ourself, is one with the great Mind, and that we have all of the rights following, then the Father comes out of the house part way to meet us, and all is forgotten and forgiven, and the son is taken back into the old place with power and happiness.

When one understands the teachings of Jesus, the Christ, or Jesus, the Life, he can read the New Testament as a new book.

There is another saying that we should always hold before us. If you deny the Christ, which is the Life, *which is you*, which is also the Father, which has all power over the body, and the body has no power over it,—if you deny this power of life, or the Christ, and admit the power of the body over it, you will suffer in proportion; for the Christ will deny you. Therefore, stand fast in the knowledge that you are ruler *now*, and at all times, and that body has absolutely no right to send up claims of distress or trouble; for it is made of dead matter and sensitized by your human

intellect, so that any pain that you think comes from body is a creation of your intellect, and is the lower mind, subject at all times to the higher.

Treatment.—I am that power which is manifesting itself on the earthly plane by means of a body built of earth and water.

I am superior at all times to that body as it is wholly the product of the Father and myself as one.

Pain never comes from body directly ; for it is a creature of intellect or lower mind.

I bid the lower mind cease its efforts to force inharmony on my notice. It is a lie of intellect. There is but one power, and that is God, Life, one with me.

“Know ye not that to whom ye yielded yourselves servants, his servants ye are to whom ye obey?” I may have apparently smirched myself heretofore, by thinking *hate*, *prejudice*, *envy*, and enlisted under such leadership, have been compelled to serve ; but now I know I am part of the God power.

I purpose to dwell in the line of harmony, not hate ; perfect equality and justice, not prejudice ; love and not envy. I know only the positive principles and none of the negative.

In this way I live in a world of Peace and Health. The principles in the world where I have chosen to live (and I have the power to choose) are as follows :—

POSITIVE PRINCIPLES.

Life, there is no Death.

Light, there is no Darkness.

Abundance, there is no Lack.

Peace, there is no Discord.

Freedom, there is no Slavery.
Health, there is no Sickness.
Pleasure, there is no Pain.
Goodness, there is no Evil.
Harmony, there is no Inharmony.
Right, there is no Wrong.
Comfort, there is no Discomfort.
Ease, there is no Worry.
Progress, there is no Congestion.
Love, there is no Hate.
Justice, there is no Prejudice.

It was originally intended to avoid reference to "The Inn" in these pages. But it seems almost obligatory to give a few words by way of explanation, and cite a few cases as evidence of the correctness of the teachings herein contained. Therefore with the reader's permission we will inject a little personality with the sincere request that the reader join us in the knowledge that we work for, and endeavor to demonstrate the *Eternal Principle of Life*. If the dominant motive was the elevation of poor, cheap, bodily self, we should fail. But when one knows they are but the plate glass pane, which God's light shines through to light up the ones in darkness, then the being becomes the method of transmission of the Eternal, and you have no thought of pride of selfhood. With a fair understanding, then, we submit the following:—

La Vita Inn Co. was chartered by the State of Michigan for the treatment and education of guests in Scientia Vitæ. With a paid capital of \$50,000,

an old homestead in Battle Creek, surrounded with pine trees, ample pear and apple orchards, gardens, lawns, a natural oak grove, etc., etc., was purchased. The grounds in the city are about ten acres in extent, and are undulating and picturesque. An electric car line furnishes transportation to the business center in about eight minutes.

All the advantage is obtained of a cool, restful spot among the trees, and seemingly in the country.

In *no sense* does The Inn resemble a hospital. While it is conducted as a hotel, the guests have the freedom of the house, and are looked upon as members of a large family, sojourning at a country seat, the daily life being a round of such occupations as tend to the most perfect ideal of content and happiness, with *Health* as the constant and eternal verity.

The present manager of The Inn was brought up from the edge of the grave through *Scientia Vitæ* but partially understood, after having exhausted all known remedies that seemed applicable. All climates of America were tried; sea voyages, summer resorts, ranching in Texas, mountain resorts, mineral springs, Swedish movements, special massage, gymnastics, dieting, will power, special treatment and scientific selection of foods, special tests of the strength of gastric juices, and the application of food of a character that the gastric juices in their peculiar condition would best handle, etc., etc., etc.

The case baffled some of the most eminent physicians in America. When thought to be dying, the patient was put under *Scientia Vitæ* of a somewhat crude form and gained two pounds per day for a time,

going from 120 pounds to 185 pounds in sixty days. Constipation, of so obstinate a character that enemas had ceased to have any effect, was entirely corrected. The patient had been ill about seven years, and determined, upon recovery, to devote his time and energies to securing a more perfect understanding of the methods of handling the life forces, which up to this time seems to have been dimly recognized.

The many new discoveries, and the logical arrangement of some old, have resulted in a line of practice which can be absolutely depended upon to produce the desired results.

A short description of one case, a sample of a large class met in our practice, may convey to the reader some idea of conditions and results.

A lady brought her daughter, of perhaps twenty-four, to us from a prominent sanitarium, where she had been confined to her room or a wheel chair about eleven months, and had not put her foot on the ground for about fifteen months. She had been an invalid some fourteen years, and had received the best care and most skillful medical attention that money would procure. Before being brought to The Inn, the patient laid with eyes covered, and ears plugged with cotton, any undue noise or prolonged use of eyes producing spasms. The stomach refused to handle food in sufficient quantity, or of any but the simplest sort; the rectal muscles were drawn so taut day and night that a natural operation of the bowels was impossible, and peaceful sleep unknown. It was thought by her attendants that she could not last more than a few days longer at best, and as a last and desperate resort

they concluded to put the patient under treatment in the new practice.

The day after her arrival the mother was requested to prepare the daughter for a little walk in the yard and to the hammocks among the trees. This created consternation ; but it was quickly discovered that the daughter seemed to have an acquisition of unseen power and a right healthy desire to go out doors. She walked down-stairs with finger-tips on the shoulders of the physician ahead. At the side piazza a little rest was taken, and a spasm started, which was killed in less than thirty seconds ; it could not get fairly started. Slowly strolling, looking at green leaves, blue sky, fleecy clouds, and the many signs of life, the patient drank in new life and comfort. When a hammock was reached, a spasm started again, and was at once and effectually nipped in the bud.

The patient lost fear when she discovered that she was in the hands of a practitioner who could *absolutely* and without fail, dismiss her spasms, or pains. She began at once to eat anything and everything her palate called for, with never a pain or any attempt on the part of stomach to refuse to do its full duty. The rectal muscles relaxed to a normal condition, and the proper peristaltic action of the bowels set up at once. She found, as all other patients do, that she could do whatever she chose that she would do in perfect health, and that she was *absolutely protected* from bad results of any kind. In ten days she was playing in the tennis court, growing round and fat and enjoying life hugely. She remained with us a few months to complete an extended study. The grateful letters

of her mother and herself certainly evidence a desire to express their feelings.

When the patient has once seen the effect of *a power thrown around him*, which dismisses his aches and ails, it produces a feeling of safety, peace, rest; then courage, hope, and assurance of speedy return to health. When the recuperative forces of life are set to work properly, there is *but one result*, Perfect Health.

Under treatment, THE PATIENT IS ENABLED TO EAT FREELY AND ABUNDANTLY AT ONCE. The food is assimilated and proceeds to make flesh and blood. The bowels quickly begin their natural work. Peaceful sleep is obtained. The ugly symptoms disappear, and all parts return to their natural harmonious condition.

When patients desire it, they are instructed each day in the line of treatment, in order that they may be able to return to their various duties and know how to remain well. Tennis, croquet, quoits, shooting, driving, rowing, fishing, together with a little work in orchard, garden, or flower beds, indoor games and music, are accessories to the treatment. Instructed in a way to thoroughly leave care and worry behind, and with the ability to do duty at a liberally furnished table and digest and assimilate the food, the recovery is rapid. This is the unvarying result where patients will follow the simple instructions.

In the beginning, the patient is treated and his disorder dismissed, but it is our purpose to instruct in such a way that in a short time (occasionally in two or three days) the patient learns enough of Scien-

tia Vitæ to at least partially manage himself, dismissing any little pain or headache, nervousness, insomnia, or whatnot that might arise and doing the work so thoroughly and quickly as to excite his own surprise and admiration.

Our patients invariably get round, fat, and rosy, and when they secure the understanding, they can leave with the full assurance that they will *remain* in that condition. They can go through business cares and domestic worry with a perfect self-poise and command that acts as a shield which cannot be punctured, and which insures immunity from worry, or sickness of any sort.

This statement will seem impossible of realization to many. It is nevertheless a statement of absolute fact, the undeniable truth of which is demonstrable to any one who chooses to come under treatment.

The universal experience of patients is to recognize a quick improvement and the old-time swing of bounding health running through their veins. Then comes the fixed desire to know for themselves, something of the wonderful power. The daily lectures and private instruction produce the desired result.

It is a common confession of patients who, before coming, have put it off from day to day, fearing that we could not reach *their particular case*.

Seeing and knowing of many (to them) wonderful cures, yet they feel sure there are complications in their individual case that cannot be reached. This feeling, so universal, is afterward the cause of frequent pleasantries among patients.

After instruction enough to grasp the facts, the highest intellects of the day recognize the ponderous truths uncovered by Scientia Vitæ to be the most exact sort of common sense. In parallel lines with the principle which governs mathematics, astronomy, or any other fixed science, but of a higher grade, making plain the powers of that acme of all created things, the being called man, and the undeniable principle fairly, honestly, and intelligently demonstrated in the skillful management of the human body.

No higher proof could be demanded than the *work done upon their own bodies by patients* after short teaching.

A young man applied for help who was suffering severely from erysipelas of the face. The face presented a badly swollen surface, with a purplish tinge, and the acute suffering was so great that he would quickly change from one foot to the other, and was unable to stand or sit still. The instant the practitioner's attention was called to him, and the picture of disease was thrust forward, there was a quick mental negation of its power, or its reality—a sharp wiping of the picture off from the mentality, a looking through the plane of evil, and mentally picturing the perfect life, manifest behind the false picture. The healing was instantaneous, and the man left in less than five minutes, but the swollen condition of the face probably did not disappear until the next day, or perhaps the day following.

About two weeks after this occurrence, the same man drove up with his mother, stating that she had

been awake all night with an ulcerated tooth, and could get no relief. Her face showed a puffed-out bunch almost the size of a hickory-nut, confined to one particular spot. It required considerable persuasion from her son to induce her to take mental treatment for so acute an attack of suffering. The pain was totally dismissed in about fifteen minutes.

The healing of these acute and comparatively light attacks does not demand the attention and so deep investigation as the cases of old chronic diseases of long standing. A business man from Omaha, Neb., came under the writer's care, direct from a sanitarium, where he was considered in a very critical condition. The lightest sort of food distressed him to such a degree that his physician had been pumping each meal from his stomach a short time after digestion should have begun. He had practically no power of digestion or assimilation, and was sinking rapidly. He stated that for about twenty-five years he had been a sufferer from stomach trouble.

He was put under mental treatment, and a good, rich, heavy diet. Within a day or two his bowels began to move quite freely, passing off green and yellow material, and during one day he ejected almost a pint of yellow, bilious matter through the mouth. He was asked to name any sort of food that pleased his fancy, and upon the statement that it seemed to him almost forty years since he had been able to eat pork and beans, with vinegar, this dish was served to him that day for dinner, together with a substan-

tial meal of other articles. No distress ever was shown as a result of the heavy feeding, and he fattened up quite rapidly.

He was so happy over his recovery that word was sent his sister, who inherited the same stomach weakness. She came at once and experienced a rapid return to health.

Her special dish, which she had been unable to partake of for a great many years, was chicken-pie. It has been my custom to feed patients on any sort of edible food that they like, and while under treatment, the food will digest and not create disturbance, even should it happen to be of the sort generally considered very indigestible.

Common sense would suggest to any one who is undertaking to treat themselves, that the load may not seem so heavy if they will eat plentifully of good food that is ordinarily accepted as nourishing and proper from the sensible point of view, leaving out the over-indulgence in excessively rich pastries and articles of food that may be partaken of sparingly and at infrequent times.

A young gentleman of good family, in Christiana, Norway, a university graduate, who had come over to America for a few years' residence, and who became infatuated with our possibilities of rapid money making, was finally compelled to go to a prominent sanitarium for treatment for insomnia. After several months' treatment and getting no better, he was put in charge of the writer. He had been un-

able to sleep for a number of nights previous, and was worn out and almost demented. He was advised to go to bed early in the evening, and with my finger on his pulse, was snoring heavily in about five minutes. He did not awaken until the breakfast bell roused him. Hope, life, and comfort were within his grasp, he stayed about two weeks to learn how to care for himself. A letter from him, some time afterward, expressed the most heartfelt gratitude for the substantial, enduring comfort he had gained by the knowledge of the new life.

A man of about thirty-eight years applied for treatment, his trouble being one of the nervous system. His stomach was partly affected, but the feeling of fear, apprehension, and the sinking away sensation that comes over such cases was quite marked in his. These troubles were quickly dismissed, and it seemed that along with them went the whisky habit and the desire for tobacco. He said nothing of either one of the latter, but it came to the writer's ears from a dentist, to whom the young man stated that he hardly understood what had come over him, but he had lost all taste for tobacco. After the patient had left the Inn, a few warm days came, when the snow went off quickly, exposing a handsome whisky bottle under his window, which had been dropped out with half the whiskey unused, mutely telling its own tale.

An attorney, from Kentucky, who had been occupied about four years in trying to regain his lost health, came to us after quite a varied experience. He had been six weeks in a prominent hospital in Cincinnati, four months in a well known sanitarium, later under

the care of a prominent physician in New York City, and finally, just before coming to us, he had been placed in charge of one of the two best-known physicians in America. The location of this physician is not given, as it points directly to his name, and it is not our purpose to cast the slightest reproach on any physician, hospital, or sanitarium, who, while they fail in a great many cases, do honestly what they can for the alleviation of human distress. The attorney spoken of was one of the living skeletons—stomach, liver, bowels, spinal-cord, and the right ankle and heel being involved. He was a university man, liberally educated, with a horror of all things which do not have a basis of demonstrable truth. He sharply contested every inch of the ground in the instruction in mental healing, so that his progress was retarded considerably. It required about four months to put him in first-class condition. He is, at this present writing (about a year later), attending to his own matters skillfully, and a late letter indicates a perfect condition of health.

A lady about sixty years old, from Kansas City, Mo., was under treatment at a sanitarium for a number of months for pronounced nervous prostration and acute inflammation of the neck of the bladder. Getting no better, but rather worse, her son went to the institution to ascertain his mother's condition, and was told by the medical director that she could live but a short time. He thought that no effort should be spared to "save his mother's life," and while he was not sufficiently informed in the higher line of thought to know anything of our form of practice, he had

heard of the cures and brought his mother to us. She remained about three weeks. Her cure was complete and permanent. A letter from her, eight months later, stated that we would not recognize her, she was so fat and well.

A near neighbor, knowing of the case, sent a daughter to us who was in the second stage of ovarian trouble, and in a distressed condition nervously. She had been unable to eat properly, as the food seemed to bring on violent vomiting. It had been necessary for several months to administer heavy anæsthetics thoroughly during her monthly periods. Her physician advised the family to send her to us, and when she returned with a round, healthy body, the comments of the physician and friends, as reported to us, were quite flattering.

A number of cases of female disease and ovarian troubles have come under treatment. In some cases where the ovaries are swollen and a sac of matter accumulates, the suppuration is generally dismissed through the natural outlet, without pain or special interference, and most certainly without the use of the knife or drugs of any sort. Such cases are healed and healed quickly. The names and addresses can be given upon application. It does not seem best to publish names of patients, for cultivated people hesitate to assume the notoriety thus gained, although, in a semi-private way, our patients are always glad to explain and help others to understand. In many cases they turn out to be practitioners of no mean order.

In order to gain an understanding of some of the permanent laws governing the bodies of all animals, man included, it may be well to give a superficial explanation of how and why these bodies assume their present form. No effort will be made to go into the minute details of the formation of the earth, and of the theory of evolution, which would require a voluminous book of itself, but those who wish to investigate these subjects carefully, can do so by consulting modern works upon the subject, to the great advantage of the thoughtful investigator. The best thought of the day is a unit on the nebular theory for an explanation of the creation of all planets or worlds. Masses of nebulous matter, which are created from time to time in the ether, when of sufficient volume, join themselves together around one center, and the laws of gravitation are set up, as well as all of the laws pertaining to the movement of a planet. These laws exist in the one Divine Energy, and are merely made use of for each planet as a manifestation of this power.

After the original ball is started in this sort of way, it is gradually added to by accumulations of matter from the ether surrounding, and the balls or planets grow for oftentimes millions of years. It is a well understood fact in geology that this earth has existed for, at least, one hundred million years, probably very much longer.

In, or connected with, the nebulous matter that is massed up together, is found what are termed primordial germs, which were, up to within the past few

years, supposed to be the origin of what is known as life, but it is now understood that these primordial germs are simply the *original manifestation* of life on the plane of material of which this earth is constructed. These germs of material do not produce Life, but Life moulds them.

Life chooses to manifest itself in a slow progression, that is it seems slow to the human mind, requiring thousands upon thousands of years to develop and step forward from one step to another. It is a well-known fact that it requires about twenty-eight thousand years to evolve or produce one species of the animal kingdom, and yet twenty-eight thousand years is but a faint speck upon the great time-table of eternal life.

The primordial germ on this planet existed in water, as the larger part of the surface of the earth, if not all of it, was covered with water, a product of the gases. This is proven by tracing all animal formations back to their water-inhabiting ancestors.

Gradually, as the water receded, and land appeared, after the original manifestation of life had evolved from one step to another, there appeared species of fish and water forms. Some forms were, like the snail, thrown up on land from time to time, and gradually evolved species, or perhaps several species, that were part land and part water creatures. From these gradually evolved those who breathed the air, containing mostly oxygen, and lived upon land alone. Their previous water experience, gone through with by their ancestors for thousands of years back, was gradually forgotten.

Now these principal and primary laws running all through these manifestations worked changes as the newly formed bodies came into new environments or surroundings, and required new shapes, fingers instead of fins, for instance, and feet instead of a fin-like tail.

We find that as the demand for new bodily parts came, the supply was given ; slowly, remember, requiring hundreds and thousands of years.

This law is firmly fixed, and can be read by any one (skillful and patient enough), in the various forms of manifested life. This great subject of "Evolution" is but touched upon in these pages. The reader is referred first to the writings of Aristotle, Harvey, Malpighi, Leibnitz, Bonnet, Haller, Buffon, and finally Caspar F. Wolff in "Theoria Generationis," published in 1759, all previous to the present century. Then follows Prevost and Dumas in France, and Dollinger, Pander, Von Bar, Rathke, and Remak, of Germany, thinkers and writers of this century.

Nearer to our present day we have Darwin in "Theory of Natural Selection," "Origin of Species," and other works. Herbert Spencer's "Principles of Biology" and especially his work "Principles of Psychology." A. R. Wallace (who was associated with Darwin), as well as Prof. Hækel, were careful investigators of this profound subject.

A study of the writings of these philosophers about in the order given, will show how far in advance of their associates these writers were, and we find that, according to the Principle of the very law they are and have been trying to learn the truth of, the facts are unfolded slowly but surely from one to another,

each successive one winning a little more from the great kingdom of the unknown, until just at this time the facts are coming to many thinkers, thick, fast, and new.

All Truth is a fixed and unchanging Principle, but our knowledge of Truth is ever progressive, and we win fact after fact.

When a fact is first won, or in other words, when a new ray of light from Truth is discovered, it is universally cried down by the masses, who have not been evolved far enough to be able to digest it. Then after five, ten, or perhaps fifty years, people (the masses) ripen and step forward a little to a higher plane of understanding, where they all accept as an every-day fact, the "heresies" and "free thought" of the profound thinker who uttered the truth years ago, but is always in advance of his age.

Mark a difference between the wild imaginings of some erratic human intellect, and the grand truths uttered by those who make their investigations along the line of law, never leaving one law until its thorough understanding permits, and leads up to the knowledge of another, yet higher.

Any one who is unaccustomed to seeing the human skeleton, is almost struck dumb with amazement at the sight of a perfect stub of a tail at the end of the spinal column, and with the further discovery at post-mortem examinations, of the muscles required to move that tail, the tail having been so lately dismissed in the species called man.

It was dismissed because it was not used. If a man refuses to use his right arm at all, nature will produce

a condition of atrophy, and the arm becomes useless. If many generations of men would persist in this course, the right arm would finally disappear altogether. As we need special members for our good and our advancement, according to the eternal law of progression, they are gradually supplied to the species, Nature slowly dropping off that which is not needed and adding new as new is called for.

It is well for persons to remember this law for their own well-being. When inclined to be sick, or to feel that they cannot use one arm, or one leg, or head or stomach, let him put himself in harmony with this fixed law of the Father, that as you demand of the body your right to use it, for good, for your advancement, for your well-being, *you draw upon universal law for your right to do so*, and body must and does respond to your demands; but if you set back and say that stomach cannot handle food, and that it *does* master you, and you must obey its tyrannous mandates, you will find yourself a most abject slave to a ruthless master, and if this condition continues long enough, the end will be disaster, according to mortal sense.

Start a young man in a blacksmith shop as a helper to the smith. He is expected to swing a sixteen-pound sledge, perhaps, whenever he is called upon. After the first day's work he feels as though his arms were dead, and he was a total wreck physically. If he sits down and says he cannot do the work, body has ruled and he cannot, but if he continues day by day, with the fixed determination that the work is good and right, that it is harmonious, and he has a

right to compel body to do this work, he will find that the muscles increase in size, the inside of the hands harden up, the lungs increase their capacity to furnish the required amount of breath, and within a week or two, perhaps a month, the man finds that he is doing the work required, and his body feels, so far as he accepts its testimony, much better and more comfortable than it did before he commenced the task.

This is according to one of the greatest laws that surround man's body, and let man never lose sight of this law, because, by remembering it, and adjusting himself to it, it will assist in the preservation of the health of the body. Beware of one mistake in this connection, if you persist in calling upon the body to do something which is unnatural, you will suffer the consequences, or if you persist in calling upon the body to do work that is entirely natural, but you hold the thought uppermost mentally that you cannot stand it, and you are out of harmony yourself, you will likely experience exhaustion as well.

You must make your demands of body under the fixed knowledge that you have the undeniable right to use body as a servant for all tasks that are good and natural. You, thereupon, obtain your rights, under the law, but *it must not* be done under the condemnation that many hold.

This is especially applicable to stomach cases. They have some trouble with the stomach because of some mental inharmony, and they thereupon think that the various articles of food, for some reason, are not properly handled by the stomach, and that the

stomach is at fault and must be pampered. They start in for a course of dieting, hot water, Graham bread, bran mash, and the various forms of nonsense that often go under the name of hygiene.

The longer this is followed, and the more the rule of the stomach is obeyed, the worse the patient usually gets until some motive or influence comes over the mind of the individual, which influences him to branch out and partake of natural food in sufficient quantities.

The quickest way out of the difficulty is to realize fully, and at once, that you are spirit and not body, and that spirit controls. Now, feed the stomach on any edible food and command it to do its work, knowing that you have the God power to manage. The mortal mind may hesitate and cause the stomach to cry, but continue your steady, natural method of feeding. Put down the laws of the lower mind and assert the law of the upper. You will find, shortly, that *stomach begins to work*, and the body begins to round out. The nerve cells begin to fill up with grey matter, and the whole machinery of the body takes upon itself new life and a much more perfect line of work.

This subject has been touched upon in order to get an understanding of some of the causes which lead to man's material destruction. Man has much to do with the making of the laws which govern and control his own body. Life has changed the shape of the animal from time to time as new surroundings came, and has had all of the making of the form of the human body by the demand for the various members

through thousands and thousands of years back ; so that the human being now represents the sum total of all the experiences of manifest Life since the earth was formed.

Now, as man makes the law, whether things are for his need, or not, his body is affected to a degree thereby. Many of the articles of food and the methods of living, protection by clothing, houses, etc., have so long been accepted by man as good, and for his well-being, that they have become fixed laws. It is an old saying that "custom makes laws," and this is true, to an extent but little realized. When man gets into habits that do not conform to the higher law, as laid down by the Father, he suffers therefrom, and his suffering is increased as he becomes conscious of the fact that he is acting in a manner that does not conform to the universal law of harmony. This is especially noticeable in the use of stimulants, such as whisky, and the various forms of alcoholic drinks, morphine, tobacco, and even coffee (the latter belongs to the same company, although it does not rank in power with the others).

These articles were all created by universal law, and for a specific purpose. When man began to use liquors, the harm to his material organs did not approach what it does to-day. Even fifty or one hundred years ago, when good, healthy men used a little liquor daily and had their pipe, they did not manifest the physical disturbance to anything like the degree that the use of these articles produces to-day.

This is largely attributable to the thought force surrounding these articles, which has condemned

them for the use of man, and man, although he knows nothing of the opinion of others, is subject to this condemnation, because it exists as a certainty on the unseen plane of power, that is, of thought. But man, with his marvelous power, and seeming desire of the lower mind to force him away from a natural, harmonious life, has surrounded these articles with such tremendous power, that when he once gets into the habit (which is mental entirely) of using any one of these articles, it seems next to impossible for him to break away from the enslavement.

Whisky is considered by many as an upright gentleman compared with tobacco. Whisky will stand up open and above board, and quickly intoxicate and degrade the taker, so that if he has but little mental control, he is likely to discontinue the use of the article, but tobacco is one of the most insidious enemies of the human frame. Its special mission seems to be to tear down and neutralize all efforts of nature toward a sturdy and healthful manifestation in the body. Its effect is very peculiar, differing a little with every individual, because each individual human mind differs somewhat. To the ordinary person, the result of tobacco is to steadily poison the nerve centers, first producing the effect of a stimulant, and if the chewing or smoking is kept up a sufficient time, the stimulant effect changes to what is known as the drug effect upon the nerve centers.

When this has gone on far enough, the user will throw out the tobacco, and often feel a lassitude for a short time, until nature succeeds in throwing off part of the sedative effect, whereupon intellect calls

for another dose. It is a suave, politic, and persuasive enemy, dangerous in the highest degree. Its effect takes from man his power to advance as he could, were the neutralizing drug withheld, the tobacco motive seeming to exist as a negative.

The noble animal, man, would progress faster than the law of evolution fixes, if it were not for the neutralizing elements or motives; namely, whisky, morphine, tobacco, coffee, excessive animal passions, and other unnatural conditions.

These destructive motives seem to exist solely to kill off the surplus of mankind. As a rule among men, the keenest, quickest intellects seem to demand the neutralizing effect of some one of these tearing down elements.

All these agents act directly upon the nervous system, and the lower mind or Intellect, when once accustomed to them, uses the most eloquent pleadings for their continuance. Arguments of all kinds are set up by Intellect, whenever the Real Man endeavors to shake them off.

Good resolutions are often made each day, and the efforts made by the individual to be free, are many times heart-rending to mortal sense, and it is sad to observe that in the majority of cases, the lower mind succeeds, with persuasive argument, in breaking down the good resolutions day by day, until finally the stored-up abuse of the beautiful machinery, calls for immediate settlement.

Some slight attack of disorder, and the bodily vitality being gone, the patient cannot rally and *the man* dismisses this body to try Life upon another plane.

Every individual is an individual, and their decision as to what is best for them must be respected. If a man chooses to steadily employ some foreign agent like whisky, tobacco, or their kind, for the neutralizing of his healthy growth, he must be allowed to do so.

He is governed by motives which will wipe away the physical body and make room for another, if he continues to permit their control. But thank God, Man, when he wakes from his sleep of sense control, and knows himself as Soul, Mind, Spirit, and one with God, assumes control, becomes quickly conscious of Power over all inharmonious thought forces, and that *he is free*.

By living a life in harmony with Divine Love and Law he will continue to manifest Life on this plane until fully ripe, 90 or perhaps 100 years old, at which time Life endows him with the motive rather to hope for a change, as he is ripe and ready to simply become conscious of his possession of the new body, which to him is a glorious Life renewed; while the animal senses of his brothers call it death or annihilation.

Every now and then a newspaper item recounts the death of some old man at from 90 to 100 years, who had used tobacco and whisky all his life. Whereupon a great many men and youths who read the article take unto themselves new hope and say, "There, that is proof that there is no harm in these things except as people think so. It is my infernal stomach (or head or heart or bowels etc., etc.) which is radically wrong and cuts up these occasional rows, and they would do it whether I use a little whisky

and tobacco or not ; really a little of these now and then helps me stand the disorders." Poor fool ! let him alone until principle mellows him. He will sometime know that a nervous system disarranged by even slight doses of these poisons, and at intervals wide apart, will let the body go on in fair style for a time, but all the while the abuse is being stored up, and suddenly it breaks out in stomach, weak heart, weak lungs, kidney disease, rheumatism, or some one of the thousand and one disorders, *all* of which exist because of a weakened, nervous system, and *cannot* exist when that system is in perfect balance.

The occasional man, who has the constitution of a pine knot, and can withstand the depressing effects of these poisons for years, does more harm in letting it be known than can be computed. For the many hundreds of would-be imitators are endowed with no such powers, and are physically much inferior ; therefore the effect of the poisons is much more quickly and plainly apparent, and the law of the "survival of the fittest" becomes manifest.

Tobacco and whisky are active agents in the work they have in hand. No man should be denied his privilege as a free individual to use them as much and as hard as he cares to. There are many cases where he works much misery and distress to the innocent ones dependent on him, and the sweet little prattling child given into his custody for a time is grievously wronged by the thief. But, thank God, in spite of the atrocities and stealing from the little ones, the withholding of tender affection that is their due, no whisky-loaded or tobacco-drunken parent can harm or smirch

the God-life. The higher mind is the true being of the child, and it is the life that the earthly father neither has the power to given or to take away, or permanently to harm. The human intellect shrinks and hides its face in terror from the scenes of distress, injustice, and human woe forced upon the innocent one by the mesmerized fools who permit themselves to be used as tools to demonstrate the seeming force of evil as massed under the heads of the two great negatives, levelers, destroyers, whisky and tobacco.

The principle of individual liberty is a principle which exists as one of the foundation laws. Therefore whenever a man is so circumstanced that he can yield himself over to these tearing-down influences without working a harm to others dependent on him, he should be permitted to stuff his mortal body full and wipe it out of physical manifestation as soon as he chooses.

It is quite certain that if he elects to use them even "very moderately," they will exact pay of some sort,—weak stomach, heart failure, bowel troubles, consumption, paralysis, tumors, cancer, etc., etc., are directly traceable to a depleted system, kept in a weakened condition from day to day by small doses of poison, and the mesmerized fool will argue with himself each day that "it is not tobacco that hurts my stomach (or heart or head, etc., etc., etc.), but the stomach itself is wrong, and I must take a good tonic to build it up (so it can be knocked down again).

This process of logic is almost universal among the mesmerized persons who are under the spell. They are constantly telling themselves and their friends

that they "use very little," and "can leave it off any time they choose," etc., etc. ; but when they make the effort they find they are under hypnotic influence and cannot break away from the control, except when they rise up in their might and know that the influence is caused by the lower or mesmeric intellect, aided by the floating thought forces of others in an effort to rule the higher mind.

Once man *knows* that the pleading desire, and cunning mental arguments are all claims of evil, demanding his recognition, he will quickly kill them off, and decide to follow the natural law of life, and stay here on earth until he ripens in the way intended.

Heaven is right here, when we live according to the simple laws of nature ; but the counterfeit of peace, gained by tobacco and whisky, is uncovered sooner than we expect, and the *exposé* is a clever taste of hell.

It is an incontrovertible fact that natural living brings Heaven. Unnatural living brings hell, sure and unfailing.

You cannot change this law but you have the right to choose your own way. Put yourself in a mesmeric condition and play the fool and traitor, or *be free* and with the wisdom of the unconsciously guided animal, be happy, be really happy each day, in the full possession of unbounded health, feeling so good that you "could jump over a house." The man who will trade that condition off for the temporary deadening effect of a little poison is not himself ; he is under a spell, but must be allowed to use his own will to stay there, or break it and be free.

It is the keen ones, the bright, active fellows who must keep their hand on the lever of the higher power, to kill off the oft-repeated attacks of the lower mind in its effort to nullify, to check their progress.

When any great progressive step is accomplished by an individual, corporation, or nation, close attending is some negative influence which will surely destroy and tear down, unless special provision be made to store away energy and power during the prosperous times of health and well-being sufficient to hold the advanced position gained.

Many a brilliant man falls out of the ranks all too soon, when the smiles of fortune seem turned toward him from every direction. The little mice called whisky, tobacco, and excessive sexuality have gnawed too many holes in the bottom of the wheat bin, and they cannot be stopped up in time to save a collapse.

Thank God that our bright ones will reach a plane sometime, where the hellions cannot find them, and after the tremendous fire test they have gone through with on the mortal plane, they will come to themselves finally, having earned their knowledge by the heavy blows of the tempering hammer of experience.

The law of unfoldment *permits* a grand physical and mental state. When man will use his endowment of the higher mind to guide him free from the destructive motives, a few generations wherein these motives are avoided will result in magnificent specimens set well along to the front in the eternal pathway of progress.

Divine Principle, Life, is universal law, and is your closest friend. Stand with it always. It is in no sense vindictive, but you must run your lines parallel to receive the bounties, and they are health, content, peace and prosperity.

General Laws of Health.—There are many hundred laws of health, so called, that are arranged and dictated by man. The great mass of these are the most arrant sort of nonsense; but it was said many years ago in Scripture, that “as a man thinketh, so is he” and that, “When you know the Truth, the Truth will make you free.”

You will find that as a man listens to the laws of health laid down by many physicians, and others, and accepts them as authority, *to him they become real*, and he is from that time more or less subject to these laws until he breaks them, and dismisses them from his consciousness.

There are a few laws, however, that are laid down by the Father, but they are very simple and easily understood. If one will observe the daily habits of our domestic animals, they can gather much knowledge in the way of the plain laws laid down by the Father.

For instance, a dyspeptic may find that the cow seems to have no thought or fear for the morrow, or where its food will come from. She eats at any time, during daylight, that she feels so disposed. She has never one thought of fear but that her stomach will care for what she puts there. She unconsciously leaves that work to Life, or God, with the easy assurance that all is well, and will be well. When

night comes, she understands that the darkness is intended as an indication of the time for her species to sleep. In contrast to this natural condition, we find that man, with his marvelous power to create conditions, has first permitted his mind to make pictures of worry; that he has only a limited time to live; that he must work mentally and physically under a strain, that unless he does such a stint of work, and makes about so much money, he is liable to come to want and distress.

He therefore works under pressure, and sees many evil things in his pathway that fret and annoy him. From these mental causes, the natural, perfect balance of the nervous system is disturbed, and the stomach lacks its perfect rhythm, failing to do its work. He thereupon concludes that the stomach is at fault, and he must eat less. Then some vegetarian crank tells him he must live on oatmeal and Graham bread; that he has been abusing his stomach with meat and other edibles.

Finally some sanitarium physician, or some publication on health, warns him that man should eat but twice a day, and if he drinks milk, should work his jaws so that the gastric juices will run down into the stomach and digest the milk. Here he is surrounded with a web. Man makes laws which are false from beginning to end, but are actual *facts to every man or woman who believe in them.*

Dyspeptics, as well as all other invalids, must first correct the cause of his trouble, which in nearly all cases originates in a disturbed, unnatural condition of the nervous system, and this is directly controlled

by the animal intellect, or as many call it, the mortal mind. When this mortal mind is controlled by the higher mind, and put into a condition of ease and peace, and its many laws of disorder, distress, disease are thrown down and destroyed, so that the real man may be free, then a condition of ease, comfort, and harmony is set up mentally, which is at once taken up by the nervous system, and as this system begins to beat in perfect rhythm, all parts of the body gradually wheel round into a condition of perfect health. "Know the truth, and the truth shall make you free."

Some of the real laws of the Father are nearly as follows: Your body requires a sufficient amount of nourishing food, taken at such times as it seems to be needed. It should not be taken in great loads, and then allow a long time to intervene before you take in another load, but if the body has been in a condition of so-called dyspepsia, it should be fed fairly upon rising in the morning, then a small quantity of some sort of food at say half past ten or eleven o'clock. A medium-sized dinner at half past twelve, perhaps, then a little food at half past four or five, and a medium supper at the usual time, six or seven, as the case may be.

These moderate-sized quantities of food, taken at frequent intervals, will sustain and build up the tissues of the body in spite of the fact that the stomach may complain in many ways, but we find as we demand natural, harmonious work of any part of the body, *because we know the higher law*, that gradually the body, or its immediate governor, the human intellect, gives up the fight, and accepts the situation.

After your meals, do not sit down by yourself and begin to roll your thought into the body, for just so sure as you do this, the lower mind will begin to question and make up laws of distress and inharmony. Go right out, after your meal, and busy yourself about something physically. When you feel like sitting down, look out for your enemy, mortal mind. Take this book and read a few facts, so as to keep your true self up out of the lower self.

You will find that as long as you can be conscious that you are Soul, Spirit, and not body, all will go well. *Keep busy.* The teaching of nature is that all the manifestations of God are doing some sort of work physically, from the blades of grass up, and the teaching also is of a natural desire for variety ; therefore, after you have been busy on one line for a time, change your occupation so as to give your mentality a variety.

Do not confine yourself to physical work, nor to mental work, but indulge in both freely. As the mind demands use of the physical members of the body, they gradually respond more and more freely to that demand. This is true of the brain. As the mind which dwells outside of, and above, the brain, demands exercise of that organ and use of it, under the law of harmony, it will respond and grow steadily in power and strength.

Do not ever believe you are losing your mind. To lose the higher mind is an impossibility, because that is you, and that is one with Life, the Father, those who seem to have "lost their minds," as the common saying is, have simply lived so far apart

from the beautiful law of harmony and health, that parts of their physical structure, for instance, certain lobes of the brain, may have broken down, and have lost enough of the grey matter to be in an imperfect state. Thereupon, according to the law of the Father, the mortal mind *declines to act harmoniously* or naturally upon that sort of brain, and the result we see in the people whose condition is known as *non compos mentis*.

Mind is never lost or impaired ; but it is further true that a person whose brain is reduced in power can be put in harmony so that the machinery of the body works as it should, the grey matter is built into the brain just as quickly and just as perfectly as into any part of the body ; and when this result is reached, a condition of perfect mental power becomes manifest.

Water should be taken many times a day. Do not gorge the stomach with fluid at the meals. Let a little be taken, if needed ; but who ever saw a natural animal take a mouthful of food, then rush to the stream and drink a large quantity of water, then back to the food again, then back to the water repeatedly. The drinking of water should be distributed along through the day, and it is unnecessary to state that the drinking of extremely cold water, or unusually hot water, is not according to the law of harmony. Man was expected to drink water as it was prepared for him by the Father, about the temperature of the running stream, or such as we get from the well.

The drinking of coffee is forbidden to patients under treatment in this line, for the reason that

it is an unnatural stimulant. This fact can be ascertained by any competent person who will examine the heart's action after one or two cups of coffee have been taken.

It is true that many healthy people drink coffee to a good old age, and are able to withstand the unnatural effect, but the patient who is not in perfect harmony, is warned against this indulgence.

Man being a composite of carnivorous, or flesh-eating, and of the vegetarian animal, is expected to follow their habits more or less. We find the cat species, dog, lion, leopards, and other animals, that eat both meat and vegetables, are inclined to sleep more or less during the day, and to remain awake a portion of the night. This law, which is a natural one to that sort of species, permits man to use a part of the night in a wakeful condition, and remain in harmony, but it should not be forgotten that if he is able, a little sleep in the daytime is entirely in the line of nature; and while the habit of more sleep, or little, can be cultivated, the ones who take about seven or eight hours sleep in the twenty-four, seem to strike the happy medium.

Above all things, realize that you are a free Spirit *to do as you wish*, so long as you stick to the general law of harmony. Never admit that you cannot eat this or that when the article spoken of is edible food and suitable for mankind. You can go without food, water, or sleep for a considerable length of time, if necessary, when you are consciously dwelling in the power of the Spirit. If you are caught in a rain, or subjected to unexpected cold, heat, or draughts, you

can make your body, to a great degree, impervious to their effects, having the right and power to rule over the body and keep it in perfect condition, even when the natural laws of health seem to be broken for the time ; but if you attempt to do unnatural things willfully, taking tobacco, whisky, coffee, etc., feeling that you have the power to rule over them, you will finally discover that they are hurtful ; and a continued breaking of the peaceful laws made by the Father will bring you to a consciousness of trouble.

The recuperative power of the Father, as manifested in the human body, is so great that although the patient knows nothing of the higher law, if by chance he lives a natural life, the evils of heredity, even blood poisoning of the most virulent character, will be finally eliminated by the natural action and cleansing operations of the machinery of the body when working in harmony. This result is attained in a vastly less space of time when the machine is set in motion and controlled by a conscious knowledge of power of Spirit, which is the real man. Drop all fear ; it is an element of the one evil, the lower mind, when out of harmony.

Real Sickness vs. Imagination.— Nearly all persons, when they come under mental treatment for their troubles, feel a certain amount of pride about what people will say. This is about the way their thought runs : “ If I take possession of myself according to this line of practice, and dismiss my troubles so that I get well, people will say that I was not really sick, but just imagined I was sick. I don’t want them to feel that I lack will power,

and was weak enough to just imagine myself into a condition of sickness. I want them to know that *I really was sick*, and I am very much afraid that if I should get well by this method, I will always be looked upon as a person who was deceived, both by the sickness and the recovery." This is the voice of the weak, lower mind of the animal. Let it be known, once for all, that *all cases* of disease in man, whether of so-called stomach trouble, bowel trouble, consumption, cancer, heart-disease, rheumatism, or what not, *are the result of mental conditions of inharmony*. The dead material of which the body is made, can originate and produce *nothing*. They all, each and every one, come from one source. They *cannot* exist when the mortal mind is put in an easy, perfect condition, so that its immediate servant, the nervous system, follows the same law.

All of these things disappear under a condition of harmony. They exist and do their work only under a condition of mental inharmony, so that the patient may rest assured that *no invalid has the best of him on the theory of imagination*. They are in a mesmeric condition from one end to the other, and this fact is demonstrable in a most thoroughly scientific manner.

The writer has in mind a case of a person lifted from a death bed through "Scientia Vitæ," and who became round, fat, and rosy, quickly. When he met the old associates on the street and told them of his sudden cure through mental science, they looked embarrassed, as much as to say, "Poor fellow, you were fooled." Reading their thoughts, as any one can much more readily do after a study of mental

science, his customary expression was, "My dear fellow, I know what you are thinking of, but let me tell you one thing earnestly, and as a fact,—I at one time was just as crazy as you are now, but I have learned some facts that put me above the condition of animal mesmerism that you are in. When you know as much, these things will be plain to you."

Treatment.—"As a man thinketh in his heart, so is he."

If I have been mistakenly taught to look upon myself as a "poor, weak sinner," I know better now.

The Son of God never was and never is a "poor, weak sinner."

The fleeting shadow on the lower plane may get into many conditions of intellect that seem sinful, but *I am a Prince of the Kingdom of eternal Life*; and knowing this, I never permit tales of the lower sense world (where the animal man and intellect dwells) to force mental pictures of evil on my mentality. When I still the will and voice of self, and know myself as one with God, then from out the silence comes the soft breathings of the Supreme, which I drink in eagerly, but quietly, gaining thereby Intelligence, Peace, and Health.

My communion with my Father is plain and inexpressibly sweet to me, but is not of the earth, and therefore could not well be explained to earthly men; for, "The Natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

Be Content.— Do not chafe and fret because you do not make money faster, advance quicker socially, or fail to force events to your special liking. Realize that your body is one of God's manifestations of the Divine Power and Energy and, while you do quietly and peacefully just what seems best for you to do, without fear or anxiety, you are carrying out the law in harmony, and the great Good and good things will flow to you.

Let the nervous, anxious man or woman but realize this, and further, that all laws are finished ; the great Universe is complete, and he or she might as well take things easy, as we are living right along in eternity now ; the real man never dies ; and harm or evil is only harm and evil to the distorted view of the human intellect. Let us take the change of events philosophically, they are simply steps from one mental state of understanding or knowledge to another.

When we fret and worry, we “deny the Christ” or the Life,—that is, we lose sight of our true place, our true Being. We are one with God, even though but dimly conscious of it. Therefore we are in reality always safe, and have not one thing to fret or worry over.

It is impossible to worry unless we have, for the time being, fallen from our true estate of conscious mental union with Divine Good.

When dwelling in the lower mind, and admitting that things are wrong and will harm us, and that we must worry, etc., etc., we make a definite denial of the Christ principle.

Jesus the Christ, who was the most perfect representative of the Life Principle, which is God the Father, was and is the greatest teacher we have ever known. He says that if you deny Christ, Christ will also deny you.

The statement is easily proven true. When you worry, fret, and lose sight of your true self, and take up with the lower self, you suffer in proportion. When such times come, quickly acknowledge God as your Life, and your worry and illness will float away. Try it.

If we remember that the Father made all things for our good, and has arranged the kindest laws for protection and comfort ; and that we are wholly dependent on beneficent Life for every movement of even our little finger, then, we will not doubt or deny the Christ (Life) (which is our true selfhood), and its power to protect us fully and *never* to *fail* under any circumstances or happening.

“Yes,” you say, “But we do receive harm, people do get killed,” etc., etc.

You show that you view things from a low, animal stage, which esteems death or hurt to the mud doll (body) as a thing to be greatly dreaded, the dread being based upon the supposition that death to body means annihilation of the individual ; that you “have but this one life,” and when it is gone, you have lost all, etc., etc.

Mind exists on a separate plane from body, and cannot be harmed or hurt in any way by any happening to compositions of mud and water or any other material. *You*, the real man, exist now and here, as

mind; you temporarily are managing a material body, much as a trainer drives and trains a horse.

You cannot be hurt or injured in any way, so be at peace and dismiss all fear.

If the author were a theologian, he would say that *fear* was the strongest weapon of the Devil.

Fear that things won't go right, that we or our friends will be hurt, produces worry and anxiety, which is inharmony, and throws the nervous system out of balance. The results are shown in many ways.

Henry Wood, in the *Arena* says:—

“Mental causation is abundantly proved by the well-known effects of fear, anger, envy, anxiety, and other passions and emotions upon the physical organism. Acute fear will paralyze the nerve centers and sometimes turn the hair white in a single night. A mother's milk can be poisoned by a fit of anger. An eminent writer, Dr. Tuke, enumerates among the direct products of fear, insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, cholera, jaundice, sudden decay of teeth, fatal eczema, skin disease, erysipelas and eczema. By infallible law, mental states are mirrored upon the body, but because the process is complex and gradual, we fail to observe the connection. Mind translates itself into flesh and blood. What must be the physical result upon humanity of thousands of years of chronic fearing, sinning, selfishness, anxiety, and unnumbered other morbid conditions? These are all the time pulling down the cells and tissues, which only divine, harmonious and wholesome thought can build up. Is it surprising that no one is perfectly healthy? If man

were not linked to God, and unconsciously receiving an inflow of recuperative vital force, the multitudinous destroyers would soon disintegrate his physical organism. Can the building forces be strengthened, stimulated, and made more harmonious and divine?—Yes, through mind. The mind surely but unconsciously pervades every physical tissue with its vital influence, and is present in every function, throbbing in the heart, breathing in the lungs, and weaving its own quality into nutrition, assimilation, sensation, and motion.”

“**Know the Truth**, and the Truth shall make you free.”

God placed us here in a perfect Heaven. It is often made a seeming hell by human intellect, but it is a most delightful Heaven, nevertheless, to all who live in full harmony and accord with the easy and wise law of the Father.

We were not consulted in the selection of anything connected with our appearance here. We are *here*, and have had no way to avoid it. We are surrounded on all sides with the most beautiful and perfect arrangements for our pleasure and happiness.

God's law says we must eat food. Is it arranged by Divine Energy that it will be an irksome, disagreeable task to comply with its mandates? Is it not rather a fact that all the operations surrounding the act of eating are so delicately and lovingly arranged that man gladly obeys the law? *He wants to*; he will manage in every way possible to comply with the law.

Does he hate this law fixed by the Father? When

hungry, there comes mental expectancy, *a delight*. The delicious sensations to tongue and palate caused by the taste of food, are not mere happenings; they are ordained by the great Wisdom that man may be happy in following the law.

So with other laws pertaining to man's existence on the present plane. He must drink water, the law says so. Do you have to drive him to obey God's law that a thirsty man shall drink water? Prevent him if you can, when, after a long tramp on a hot day he comes to one of God's springs of sparkling water hidden in a leaf-sheltered nook by the roadside. Leaning over he sees the clear fluid, mirror-like and cold in its bed of shining pebbles, while as it trickles over the rocky, narrow outlet, it seems to whisper in its low liquid chatter, "I am a love gift sent to make you happy and to help teach that the sole object which inspires the One who sent me is the peace, content and happiness of his children."

A man in describing his feeling on the plains while hunting, said, "In the morning I rolled out of my blanket early and standing on my feet, drew in the pure air time and again until my whole body felt the slight thrills of pleasure, and I felt it was glorious enough to be simply conscious that *I was alive*." Did that man feel that it was an ugly and hated task to follow the dictates of Universal Law, when that law dictated that man must breathe?—No. *All laws* laid down by Divine Creative Mind, our producer and Father, are a delight and pleasure to follow. It is only Man's laws which are irksome, because such laws are always a departure from principle.

Remember this : Every law which is intended for us to exist under, is a delight, a comfort, and blessing to us.

The animal, who knows nothing of Divine Life, the Father, loves to follow the law ; he is made that way, and man is not required to screw himself all out of shape by trying to follow a lot of ridiculous laws which Moses and some other mesmerized individuals declare were made by God. All God's laws are natural and are sweet to all creation. Every creature, man included, loves God more than all else, because God is Life and Life is God.

“There is no death—
What seems so is transition ;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call Death.”
—*Longfellow.*

THE HORIZON LINE.

“I watched a sail until it dropped from sight
Over the rounding sea, a gleam of white,
A last, far-flashed farewell—and, like a thought
Slipped out of mind, it vanished and was not ;
Yet to the helmsman standing at the helm
Broad seas still stretched before the gliding keel.
Disaster ? Change ? He felt no slightest sign
Nor dreamed he of that horizon line.
So may it be, perchance, when down the tide
Our dear ones vanish, peacefully they glide
On level seas, nor mark the unknown bound.
We call it Death ! To them 't is Life Beyond.”
—*James Buckman.*

Let us try to get a clear view of the situation. We know that the real part of man does not die ; it is simply the mud and water image that is resolved back to its original state. As we have been so perfectly provided for in this Heaven which we now occupy, would it be according to any law we know of for us to find in the next higher stage of manifestation of Life, our next plane of consciousness, that we were imperfectly, or poorly cared for ?

If God teaches us any one thing clearly, it is the law of eternal unfoldment or evolution *from lower to higher and more perfect states* ; gaining more power and greater possibilities of happiness as we progress from step to step.

It is quite surely a fact, that if people knew the delightful comfort of our next manifestation, they would wipe out this body, in order quickly to get the new one. But they would discover their mistake. You cannot unnaturally hurry the sturdy steps of unfoldment. You can only come into the conscious possession of the perfect body, when you are ripened in a natural way and have done patiently what your hand found to do.

By reference to the perfect body, is meant the body we are now forming, of a material which is of another plane than the material of which this earth is formed. We are building this new body daily, and it may be a mistake to call it a perfect body ; for it will surely be built either in harmony, or not so perfect, just in correspondence with the mental life, whether of harmony and good, or inharmony and so-called evil.

It is believed that a gain will be made even in the worst cases, as experience in evil here always

teaches us some bitter lessons and heads us back to our natural state.

So it seems that even hardened criminals will possess a better body and better mental state after they drop off this body, as the sure trend is finally always toward the Great Principle of Good.

Paul refers to this new body in 1 Cor. 15:44: "There is a natural body, and there is a spiritual body." Theosophists term the spiritual body the "Astral."

When that change called death takes place, we simply become conscious of possession of a new body, but the time of change *you will never know of*. You know nothing of birth or coming into possession of the present body, so you will know nothing of the dismissal of this body.

This sort of change comes to us right here while in possession of the so-called natural body. When man becomes clearly conscious that he is Soul, Life, Mind, and not body, he feels a change come over him, a happy, easy feeling and often a feeling of exhilaration. The joy of freedom is his; old things and old beliefs have passed away, he has thrown off the "old man," and the new man has been born. Paul says in 1 Cor. 15:45 (and very interesting reading it is when understood): "And so it is written, the first man Adam was made a living Soul; the last man Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

"The first man is of the earth, earthy. The second man is the Lord from Heaven."

“True as gospel.” The man first thinks of himself, *as body* which is of the earth, earthy. When the second man is born, or to put it another way, when the man comes to know himself as he really is, *Spirit and not body*, that man is really *the Lord* (ruler) *from Heaven* (Harmony). *Know this*, and power flows to and from you in a way that will make you stand in awe of yourself. It is the new condition that man is just being brought forward to occupy by the never-ceasing law of progress.

It is the new life.

Some one has said that the steps of progress made in religion are each one marked by a heretic, and the reason is plain enough, for in all progress, not only of religion, but in the arts and sciences, in medicine, surgery, letters, and the spiritual progress of man, it is universally the case that the advanced facts become plain to one, or perhaps a few individuals, months and sometimes years before they are plain to the masses, and when the individual dares to advance his progressive ideas, ponderous truths although they may be, he is denounced, and oftentimes reviled and abused by the thicker-headed ones, who are still wrapped in their vail, and cannot see beyond the condition and position that has been earned for them by their parents and ancestors.

The trials for heresy seem necessary to many people who consider the dogmatic statements of a creed as of primary importance to the salvation of a soul, while the individual who has been sufficiently ripened by the divine Father, so that he stands on the mountain-top above the clouds of beliefs, doubts, ecclesiasticism,

and creeds, knows that the same divine Father has no knowledge whatever of, nor does he care for, the complex religious teachings of men. **It is of no importance** to divine Principle, Life, whether man makes a law that his brother must be baptized in order that his soul may be saved, or not. Life never dies, and knows no such thing as the opposite called death. *Soul is never lost, because it is eternal Life.* The individual Intellect may go through a mental hell, and perhaps many of them, in the process of refinement, but if Nature and Nature's God teaches any one thing absolutely, it is that nothing *which is*, is ever lost — not one breath of gas, vapor, light, spirit, soul, or even material of any sort or kind. There is no such thing as loss.

To the person who is aware of the higher facts, it is a most laughable spectacle to see a lot of solemn-faced men, who are merely educated animals, evolved monkeys, if you please, who have discarded their tails, meet together, look wise, and propose to try a brother who claims to have been opened to a little broader ray of the eternal sunlight of Truth, God. Their proceedings are of no more moment than the acts of a lot of chattering monkeys in the bottom of a great cage, where they nervously paw over the straw. They peek in curiously to see if they may find some nuts, then look up with the most solemn faces shining full of their own monkey wisdom, scratch themselves, meet together in a little caucus, chatter some more, then paw the straw over some more, and finally decide that the young monkey who claims to have secured an abundance of nut-kernels from some source, does not know

what he is talking about, and is a presuming fellow whom the devil has got hold of, and he must be ejected from the community. At this time, the aforesaid young monkey may be perched on a shelf higher up, where he is fed on the richest nuts he can possibly digest, from a hand vastly superior to his own.

The demand made by certain supposed wise men that each individual must believe in all the theories of atonement, incarnation, the Trinity, etc., etc., as interpreted by these wise men, is a great wrong, they are totally unnecessary to the unfoldment, the happiness, and progression of the soul toward a conscious union with the Father.

The one who has passed beyond the plane of understanding which the ordinary people have, should not, however, condemn those who are yet enveloped in clouds of the animal intellect and materialism. Be content to let Divine Principle, God, ripen each and every one according to his divine law. You cannot hurry the process. They must go through experience and ripen naturally, as the fruit of the tree. Beilhart says, "You must permit the young chick to remain in the egg-shell until it has made use of all the material within, at which time it is sufficiently grown to occupy a new world, and the shell is picked open, the chick becomes a chicken, demanding new food, breathing fresh air, and with its entire environment different, but the chicken must not sneer at, nor deride his brother and sister chicks, who are on the lower plane of unfoldment and still existing upon the meat within the egg-shell. That is a necessary state in the growth."

The boards of examiners who try heretics, are generally composed of chicks living upon the meat within the egg-shell, while the heretic, if thoughtful, honest, and sticking to Principle is the evolved chicken, existing upon a higher plane which cannot be understood now by the chicks.

The progressive power of man.—It is a very interesting study to observe how Divine Principle has gradually, from time to time, endowed man with more and more power to handle material, until at the present age, the tremendous forces that are handled by man, would have been deemed only possible of God, by our ancestors of four or five thousand years ago.

We know many exact facts of man as he existed in what is known as the stone age, when all of his implements were of stone. He knew nothing of any of the operations which would require tools different from those which he was enabled to make from stone. They supplied his wants and needs at that time. Gradually he stepped along, his wants increasing somewhat, and finally we know of man in the bronze age, and a little later in the iron age, while at this writing, we are in the age of steel, and it is supposed that the next will be the aluminum age. Beyond that, of course, we are unable to see.

We find man of the present day has captured, harnessed, and driven the lightning at his pleasure — not full controller yet, remember, but with sufficient power to handle the mighty current in many ways, for his pleasure and betterment. We also find him using the power of wind, and the likely apprentice

seems now to be managing the clouds—to demand and obtain rain at his pleasure.

He has put his hand upon the stored-up energy from the sun in the shape of coal, and uses it to return water to its condition of power, namely, vapor or steam—to harness that vapor and use it.

We find he works as a co-partner with the divine Father, and yet the junior partner is all too unconscious of his powerful connection and standing as a member of the wonderful firm.

The mind of man, even the lower mind, or the so-called intellect, has great control over material. This mind is able to shape, mould, and determine the character and quality of various structures, for instance, apples, pears, pumpkins, potatoes, corn, wheat, and perhaps all of the edible fruits, vegetables, and grains.

Within the memory of many readers of this book, there existed a small, round, red berry, called a love apple. This, of course, we know was the original tomato. Man took this insignificant product, and by cultivation, care, and the expenditure of work (controlled wholly by his intellect), he gradually, from year to year, produced a better quality of tomato, until at the present day, we have the large, fine, firm vegetable, often larger than a man's fist, delicious in taste, beautiful to the eye, and nourishing to the body.

This result was not produced by the action alone of a separate power, or, if you please, the senior of the firm. It is the result of the power inherited by the junior, acting upon the original start given by the Father. *Father and Son work together*, not as sep-

arate individuals, but as one. This result can be seen in the improved vegetables, fruit, and grain of the present day, but the intellect of man is seldom conscious of the possession of so much God-power from the Father. The intellect acts as a servant until ripened and evolved far enough to know of the higher mind ; that mind thereupon becomes conscious of the God principle, the element of eternal life and eternal power. When the individual is in possession of that higher mind, it is impossible for his body to be sick or out of harmony, because the power and force of that mind for harmony, for health, for a perfect condition, is such *that the opposite is a total impossibility*. It is true, it seems a difficult matter sometimes to dwell in the higher mind at your pleasure, and as long as you wish, but to dwell there even a short time, is a bath in the waters of everlasting life.

The power to create our own Heaven or Hell.—It is too profound a truth for ordinary mortals to gain ; it lies at our feet unseen, and we stumble along without knowledge that we are endowed by law with the marvelous power of dwelling each day in either Heaven or Hell, as we choose.

We start out in the morning a little ugly, perhaps. The first person we pass is greeted with a defiant look. A school-boy heedlessly stumbles against us in his efforts to catch a ball. He, happy, care-free, healthy, and ruddy, dwelling just then in a perfect Heaven of comfort and peace, while *we* can only see evil ; so the boy is treated to some cross talk or a

curse or two, and we pass along. The boy, nearer to nature, is but temporarily disturbed from his blissful position ; he soon forgets the manifestation of evil and goes on with his play, while *we* roll it over and over for an hour or two, thinking how we had been run into and “disturbed by a brat, and gave him the cursing he deserved,” etc., etc. We have simply descended into Hell, and can see no good ; all is evil because we see things *as they exist at that time in us*.

We meet a man with a scarred face from burn or wound, the features distorted and drawn in an unnatural way. We see only an ugly, distressed looking face, and mentally say to ourselves, “That man ought to have died when he was injured instead of living and forcing such a picture on people’s notice.” Ugly within ourselves, all is ugly without. Soon we may feel stomach, eyes, heart, kidneys, or some other members of our body complain, and we say, “There, I am not well this morning, that’s what ails me.” But the reasoning is incorrect.

The ails of body are much more sure to be the result of the inharmony of mind. Mind moulds and controls body, and what can one expect from a discordant mind but a similar result in body.

My dear reader, you will get that result in body *whether you expect it or not*.

Now, suppose the person of whom we have been writing had, in starting out, “pulled himself together,” and with some knowledge of his God-power, said, “Here, I seem to be dwelling on the plane of

evil this morning, and not in harmony. I will not permit this. All things were made good, and I will admit no evil into my tabernacle."

To him, in that condition, the stumbling school-boy would have caused no irritation. He would have kindly steadied the lad, squared him on his feet, and sent him off with a quiet smile, if no word, and run over in mind that God, the same Life that operated his own body, was manifesting itself through the boy's body, and that we are *all one*. "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14 : 20.

The boy would feel a touch of pleasure at the smile, and although he would likely say nothing, the kindly curve of the man's mouth would add a sprinkle of happiness to his thoughts, perhaps for years thereafter.

By the peculiar law of harmony, the good thoughts produced by the mentality of the man and sent out toward another, return heavy-laden with healing balm and comfort to their parent or producer. (Try it, and prove the correctness of the statement, and what the beautiful law of God will do for you.)

When you see what mortal sense tells you is an ugly face, or an ugly action, decline to receive the impression of evil ; quickly look past the exterior, and know that back of this outward vail of seeming inharmony, God, the Life, is operating silently, perfectly, in Harmony, and *that* is the real, the enduring, and eternal, while the little squints of so-called evil are simply products of the temporary human intellect in the play on the stage here, and you decline to receive

such as real. In this way you demonstrate your power and privilege to sail serenely over all rough seas of discord and to dwell in a Heaven of peace and content right here and now. Attend to the *now* and the Father will surely attend to the *future*, wisely and for your well-being.

“Now is the day of salvation,” as Jesus Christ often said, and it does not mean that you must hurry and believe a lot of ideas you do not understand, simply that you may “save your Soul.” It means, Be harmonious *now*. Send out words and thoughts of Comfort *now*. See no evil *now*. See good in all things and everywhere *now*. Get into heaven *now*, and just so surely as you get *right now*, according to the law of the Father, your happy and healthy future is assured. We exist only in the present moment, let that be right.

Charity or Love. — Whenever anything which manifest Life attracts your attention, quickly send out to it a mental telegram of Love or Charity. Warm toward it as a part of yourself, and get a warm message back as you always will.

When inclined to despise some human being, try to mentally stand in that one's shoes awhile and *be him or her*. You will then discover that they are plodding along through this plane, looking at things from their standpoint, and generally trying to do as well as they can, as they understand it. One may be born a little slow of wit, but sturdy. Be not impatient with such a brother, because you happen to be just now endowed with a little more nimble brains. He is doing his share as a unit in the diversified manifestations of

God, and he is one with God and one with you, perhaps not showing some of the higher developments that you do ; but remember he, *the real man*, has all the powers, even if latent and unseen.

The fact that he is a part of the great Universal Life, God, assures him Power, the power of God, developing more and higher as time runs on into eternity.

You must hold all living things in your mentality in a loving grasp. The Divine law of Love is the fire that warms you into Health and comfort.

A person may quietly practice this, receiving great good therefrom, and endeavor to explain it to friends only after it has been proven often enough to be well understood by the practitioner.

Peace: the Comforter come.—"For he is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain, one new man, so making peace." Eph. 2 : 14, 15.

How difficult the work of Jesus Christ to try by parable, example, and in all ways to show man that he, *the real man*, is one with the Father ! They are not "twain," but one. Rise, then, in your true Majesty and take possession of yourself.

You are a Prince of Life. Come to your senses, and do not let the laws of evil, inharmony, sickness, sin, or any other thing which is not natural, rule you any longer.

They have bluffed you, and made you believe they were something. They vanish into thin air when you take away their only life. How? Refuse to think of them. If you strictly do not think of them, where are they?

You will find they were totally without existence to you, until you took them into your household, and gave them *the only power* they have, that is, recognition.

God made all.

God made all things good.

In the world of realities there is nothing but good, and all is in harmony.

Evil, therefore, is a morbid product of human intellect, and is nothing more than a thin illusion. That thing called evil is only brought about by some unnatural condition of man, and the effect of it is only seen on the plane of the lower life, while man has the power to destroy it (Sin, sickness, and disease) at once, if he choose, by asserting his Divine power to manifest good or harmony only, and to efface all pictures from his mind that do not partake of Peace, Power, Harmony, Health, Love, and Happiness. "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me," "And ye also shall bear witness, because ye have been with me from the beginning." John 15 : 26, 27.

When you know that you are Soul, or Life, and not body, then the Comforter comes, which is the "Spirit of Truth," and then you will be able to

understand that the great Teacher, Jesus, sought always to teach that fact ("He shall testify of me"); and "ye also shall bear witness," because you, *Life* Mind, came to an understanding of yourself, and then know that you are a part of Life as Jesus was *and is now*. And, further, that we have been together always; for Life always has and always will exist; and as we become conscious of this fact, and our union with Life, we know how true it is that we exist eternally, and that our conscious knowledge of one another will continue from plane to plane through all eternity.

This is a statement of facts which any deep student of natural law is compelled to admit as his investigations carry him from step to step.

A Clinical Talk with Physicians.—The patient, steady toil of the deep investigator into causes for human illness, and the scientific research for remedial agents, together with the deep wells of human sympathy, which is often the impetus that nerves the true physician to face the dark and cold, and inspires him with the high sense of duty and personal bravery to encounter disease, infection, and death in its worst forms, has won from man the admission that the sturdy honest workers in this profession are probably more deserving of human gratitude than those of any other calling.

Chemists can expect a definite result from the conjunction of the particular power of one organic substance with the special power of another organic substance, and theirs is therefore a fixed science in which the laws are plainly understood as progress is made.

This is true of surgery, but the practice of *Materia Medica is not, and never can become* a science.

It cannot be rescued from the realm of uncertainty and guess-work. The exact effect on the human body, of any sort of medicine can never be predetermined. Why?—Because the human mind has not been consulted in the experiment, and is always at hand to dictate whether the material of body shall respond to the force with which the medicine is endorsed, or not.

A remedy may be serving its purpose very nicely until the patient “loses faith” in the doctor or the medicine, and from that moment the power of the remedy is nullified; hence a new one must be supplied.

You here come in contact with a power great enough *to rob* the pills and pellets of their power. Would it not be the part of wisdom to study well this element and learn how to harness it into service for healing?

Let us bring forward the testimony of many of nature’s noblemen in the profession and see how they deplore the unavailing efforts to establish a fixed science by the employment of material remedies alone:—

Prof. S. M. Gross, of the Medical College, Louisville, Ky.: “Of the essence of disease very little is known—indeed, *nothing at all.*”

Prof. Valentine Mott: “Of all sciences, medicine is the most uncertain.”

Dr. Marshall Hall, F. R. S.: “Thousands are annually slaughtered in the quiet sick room.”

Sir Astley Cooper, F. R. S.: “The science of

medicine is founded on conjecture, improved by murder."

Dr. Adam Smith : "The chief cause of quackery *outside* the profession is the *real* quackery *in* the profession."

Dr. Ramage, F. R. S., of London : "The popular medical system has neither philosophy nor common sense to commend it to confidence."

Prof. Gilman : "The things that are administered for the cure of *scarlet fever* and *measles*, kill far more than those diseases do."

Prof. Barker, of the N. Y. Medical College : "The drugs that are administered for the cure of *scarlet fever* kill far more patients than disease does."

Dr. James Johnson, F. R. S., editor of the *Chirurgical Review* : "I declare it is my conscientious conviction, founded on long experience and observation, if there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist or drug on the face of the earth, there would be *less mortality* and less sickness than now prevails."

Dr. Cogswell, of Boston : "It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good ; and were it absolutely abolished, mankind would be infinitely the gainer."

R. R. Noyes, M. D., in his "History of Medicine," says : "A drug or substance can never be called a healer of disease ; there is no reason, justice, or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine, is none other than a practice of fundamentally fallacious principles, impotent of good, morally wrong, and bodily hurtful."

Dr. Benj. Rush, the famous Philadelphia physician and instructor, says : “ It is impossible to calculate the mischief which Hippocrates has done, by first marking nature with his name, and afterward letting her loose upon sick people.”

Dr. Chapman, Professor of the Institutes and Practice of Physic in the University of Pennsylvania, says : “ Consulting the records of our science, we cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. *Nowhere is the imagination displayed to a greater extent* ; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction, and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapors around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer’s Cyclops around his cave.”

Dr. Mason Good, a learned professor of London, says : “ The effects of medicine on the human system are in the highest degree uncertain ; except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined.”

Sir John Forbes, M. D., Fellow of the royal College of Physicians, London says : “ No systematic or theoretical classification of diseases or of therapeutic agents, ever promulgated, is true or anything like the truth, and none can be adopted as a safe guidance in practice.”

The above are the honest utterances of honest men.

They have all tried to make the cart push and direct the horse.

The entire practice of medicine is based on the hypothesis that brain movement (self-induced) produces mind; hence bodily conditions affect mind, and *therefore body is the ruler*, and mind the servant.

This conclusion is natural, for the most casual observer will affirm that certain abnormal conditions of body *do affect* the mind, and in so pronounced a manner at times, as to make a human being “*lose his mind*” *altogether*.

This universally accepted theory is *the exact opposite of the truth*.

Body is built wholly of inorganic substance obtained from earth, water, and the floating particles of inorganic matter in air. Wheat, oats, corn, etc., are members of the intermediate kingdom (vegetable), whose duty it is to select particles of iron, soda, lime, potash, and other suitable ingredients from earth, which with heat, air, and water produce a chemical change in these elements, fitting them for the use of the animal kingdom. The animal takes up the product, and in its consumption, a number of new chemical changes take place as these elements are deftly moulded into bone, sinew, and flesh of the human form.

At no period during the manipulation of this dead material has it gained any intelligence, power, or life. It was primarily dead, inert matter, and so it has remained, and always will remain.

The body of man is *a dead body*, built wholly of earth and water. It seems alive?—Yes, when un-

der the management of that which does not dwell therein.

Physiology gives a careful and technical description of the human machine, beautifully built and *ready* for motion, but physiology treats *only* of the clay image, confessing itself ignorant of the source of motion or life, dismissing the subject with the statement that the body is sensitized by that current of nerve energy which passes over or through the nervous system.

All ordinary students of physiology are still in the blind hypothesis of *Matter producing motion, power and life*. They believe that the convolutions of the brain (made of mud and water) produce vibrations of air, which have some peculiar properties, and call these mind. This theory, therefore, demands that body (the clay doll) originates all pain and pleasure, sickness, or health. Such a theory will do for man in one stage of evolution, but will quickly go down to join the great army of dead theories, under the white search-light of advanced understanding.

Any educated medical practitioner will explain to a patient that “drugs will heal nothing. They can only assist nature ; but nature must do the work or the patient is lost.” Who rules the forces of nature in the body ? — the clay ? or that God-given governor called mind ?

The studies of physicians in years past led them only through physical pathology, and the search for material remedies, ignoring the ruling power of mind. This is the reason for the preceding statements from such eminent practitioners. They all recognize that

they have been dealing with *servants*, and the master of the household (mind) frequently steps in and upsets all calculations.

The newer and higher practice is to deal directly with the master, and the servants (arms, legs, stomach, bowels, kidneys, etc., etc.) go about their work perfectly.

The physical body of the child is the moulded clay image, expressing the mother's thought, joined with the race motives (mental), and directly influenced by the living motives or thoughts of ancestry which have passed from the physical plane (dead, so-called). These thought forces express themselves by the moulded form of dead material, brought to expression on the plane of the human eye and the physical senses.

The process of building so beautiful a structure is most complex.

It is not given over to the mother to have unlimited control of the new compound thought expression.

There is a higher force, or law, of which the average human mother knows but little. She is the active agent, or executive, for the enforcement of the law, and is endowed with vastly more power than she is conscious of. The wriggling snake may so imprint its image on her mentality as to show on the body of the child. The body is a reflection in the mirror, outlining the soul or mind substance, which is the real entity.

As a baby, the little one is singularly subject to the mental condition of the mother. Fear in mother brings many ails to baby. A fretful, complaining

mother will see her inharmony reflected in some way on the physical child.

From the time the child is born, is kept up the continuing process of building in new material, and tearing down the old. This process is quite well understood by all well-informed physicians, and the details need not be taken up here, except to say that the blood is freighted with the refined product of the digestive laboratory, and this material is distributed along its route as needed.

This current also carries the element needed (oxygen) to reduce the worn tissue to a suitable condition for elimination from the body. When the old tissue is reduced, it is carried by the blood to the sewers of the body,—pores, kidneys, and intestinal canal, where the once beautiful eye, lips, tongue, and even the valves of the heart are thrown out, piece at a time, sent back to clay, lime, potash, soda, iron, etc.,—back to the great field of material, to be taken up again by Life and built into grass, or grain, and then into cattle, sheep, etc., back again to man.

Many of the particles which once were in man's body become rebuilt into trees, and if put into lumber, perhaps remain in that shape for some hundreds of years. It is quite certain that parts of your house, lumber, iron, or paint, contain parts of material which once was moulded into the superb physique of the native Indian. Would you say this material ever had intelligence, power, Life?

It is not possible. Life, which is identical with mind, is the energy or power which does the moulding, but *never inhabits* the statuary.

Physicians will agree that a well-poised mental condition is necessary to perfect assimilation of food, and that good digestion and assimilation is an absolute requisite to a normal condition of body.

Ignorance has taught that, primarily, something has disagreed with the stomach, the articles of food were not of a proper character to agree with the individual's digestive apparatus, *hence*, mal-nutrition and a failure to properly feed the nerve centers, resulting in the many forms of disease under this head, including a certain *effect on the mind*.

Deep scientific research and observation has demonstrated that certain *mental* states quickly and surely reflect on the stomach, and that stomach *is not the primary offender at all*.

If stomach receives a blow from too great a load, it recovers as quickly as any part of the body, and goes cleanly and naturally to work again, *provided* the governor, *mind*, is not ignorantly mismanaging.

Certain mental conditions, *surely and always*, produce a nervous, congested state of stomach, when no food can be properly digested.

The sensitive, delicate, and beautiful structure of the digestive organs is absolutely dependent upon a perfect condition of the nervous system, and the nervous system in turn is absolutely dependent, for its perfect condition, upon a perfect mental state, *as every varying condition* of mind reflects directly upon the nervous system, manifesting in the flesh, either discord or concord.

When the delicate cells of stomach become gorged with blood (a congested condition) because the free and perfect circulation has been interfered with, it

directly points to a disordered nervous condition, the same condition which often produces cold extremities, or a peculiar feeling in the head from lack of blood, i. e., poor circulation. Instead of the full, steady swing of perfect harmony in all parts, we find but little blood in the feet, hands, and head, while the excess is gorged in the vitals, *stomach*, *liver*, and, with ladies, often in the *womb* and *ovaries*. The more delicately adjusted the organ, the more easily thrown out of adjustment by such disturbing causes.

Stomach is generally the first to be attacked by the slightest mental disturbance or unpleasant thought, and quickly gets out of order.

If one is a sufficiently skillful mental operator, it can be put right *at once* and the unpleasant and often fatal results averted.

But the usual way (being ignorant of how to manage skillfully) is to continue the conditions which first induced the discordant state of stomach; and then liver, spleen, intestines, etc., become involved, and these parts of the manufactory, doing their work in an imperfect way, fail to furnish proper nourishment to the nerve centers, which produces a failure in all parts of the body, and general disaster, as any educated physician can explain.

It is found possible to desensitize the human body to a degree and often wholly. Every patient can withdraw sensation enough to prevent acute pain from the nerves. This done, inflammation cannot set up its law, and suppuration does not follow. The pathological sequences are estopped by reason of the withdrawal of the active agent.

The effect of partial desensitization of body is to

permit the free swing of the recuperative forces of nature, and all practitioners are aware of the wonders performed by that agent when the destructive causes are quickly and thoroughly removed. In cases of fever, the writer has seen the temperature of the patient go down to normal in a very few minutes after mental treatment has been applied.

In stomach troubles, the patient will eat any sort of edible food freely and digest it with ease and free from discomfort. An abundance of well authenticated cases are known to all practitioners who keep informed on the progress of the day.

Given the ability to set the digestive organs properly to work, almost any form of disease must yield to the powerful effect of good blood. New and good tissue is built quickly, and good rich blood is a better germicide than bichloride of mercury. Let us, therefore, instruct our patients how to get out of the desperate states produced by an ugly, evil, and depressing state of mind, dwelling in the lower intellect, and seeking their good only from the plane of material.

You ask how to proceed in withdrawing sensation from body?—A mental operator can produce this condition in a patient; but to handle the subject skillfully, requires instruction more in detail than is possible in this book.

To withdraw sensation from your own body when in pain or sickness, fix your mind as follows, “throw your soul into it,” and let not one single doubt arise. *Know you can.* “I am eternal, one with God, Life, Power, Energy. I am mind, not body. Body is nothing. I am Soul, and have no material

body just now. I leave the dream of the material plane, and am now dwelling with Life, the Father, and, by the law, I take upon myself the power of the Father as I merge mentally into him. When I return to body, it must obey as a good servant. Intellect, the Butler of the household, must also recognize a master, a kindly master, but one whose dictation is eternal law, and *there is no power but One, That One*, I am one with." In other words, be soul, and not body, for a time.

You will, upon return to body, find it quite easy and on the high road to recovery. It will not take up the pain again except when you admit it. Body makes no pain, which is wholly a mental picture ; and when you are asleep, or have "treated" yourself by thinking only with the higher mind, the mental picture is wiped out forever unless you make a new one.

Gradually, as one becomes skilled in the new art, they will learn to cast out all pictures of evil, sin, envy, hate, and all forms of negative character, and hold up to their mental mirror ideals of universal Love. Know no evil or sin, no envy or hate. Know no death. You are eternal, and the peace of the Father comes when we *know* this. "My Peace I give unto you,"—not the peace of the world of materiality ; for we get no real peace when we think we will finally die, and therefore must hurry, hurry to do our life work. Peace, peace to you. You are simply doing things in eternity, and there is no such thing as end. Time is a principle, never-ending and never having a beginning, but belonging to principles which always existed. The human intellect demands a be-

ginning and an end for all things. The higher mind reaches over on to the higher plane, and reads there a law not known on the plane of material or intellect, that law teaches of ever-existing principles, requiring no creation or beginning, but existing on the plane of eternal Life, God ; and all sub-principles take their being there. Health, Life, Good, Love are some of these, and they have no opposites except in the inverted mirror of a mesmerized human intellect.

Mind manages brain, and from brain radiate the wires to carry orders to the various parts. If you know how to meet the intellect of another on its unseen plane, and overpower it, you can usurp its place and direct the brain of the individual just as he did formerly. This is Hypnotism or Mesmerism. When you know how to do this, and set up before the individual, *ideals* of perfection, harmony, health of mind and body, you have left the practice of mesmerism, and merged over into the practice of *Scientia Vitæ* — left the plane of intellect and operate by and with the *One mind*, the great universal Life Principle.

Each moment awake, the individual is guided by *some* mental influence, and his body works it out, or rather he shows the quality and character of his line of thought, *by his body*. Now if the operator can improve the patient's harmonious motives and dismiss his inharmonious influences, the principle of this line of therapeutics is at least partly understood.

You will agree that a patient in "high spirits" is practically a case won. To put them there and *give them an* understanding of how to keep there is a key-note.

Material remedies can be dismissed when you get your patient in this condition; for the machinery is at work in fine rhythm, and Nature is the only remedial agent after all.

I find that cases where (as in erysipelas and rheumatism) acute pain attends, the pain may be dismissed instantly in many cases. In other cases it requires from fifteen to twenty-five minutes, while in some cases the best that can be done is partially to desensitize them, and the pain gradually leaves. In all cases where there be structural change, such as swollen face, or members, the swelling disappears gradually and quite according to law.

The active disease having been killed, nature sets up its rebuilt structure quickly and perfectly.

Knowing that no action has been taken by the operator, to use inward or outward material remedies, but that *the mental pictures* of disease and pain have been wiped out and a new set of motives of health and harmony put in their place,—while the patient is in a mild way in possession of the operator; it is *prima-facie* evidence of the fact that disease *is entirely a mental picture*, which may be wiped out by some mental change almost any time in the history of the cause, and various cases may bring about the destruction of the imprint on the sensitized photographic plate.

The surest way to thoroughly to destroy the picture of disease, is to instruct the patient in the *unreality of sin and disease*, and in the power and reality of Life's harmony.

We are so constructed that a happy thought places the individual in a perfect haven of peace *just at that*

moment—no pain, no evil, no disease, no death, nothing but harmony and content. *Scientia Vitæ* undertakes to instruct one how *to continue* the happy, peaceful line of thinking, and under its influence, Life builds a physique, “fit residence for the gods.”

Remove the depressing influences and nature performs miracles.

These facts lie at our feet, but have been stumbled over, unheeded. Gather them into your understanding and you have acquired the Science of all sciences, and unlocked the mystery of life. “*Man, Know thyself.*”

Physician, you have studied well the form, structure, and texture of *the shadow*. In these times of rapid unfoldment and occupancy of entirely new territory in the progress of mankind, you are urged to the study and analysis of the *real being* who casts the shadow. Take up your investigations now in the realm of cause, force, Mind, and Life.

You have plodded long enough in the mud of Material. You know the statue well; hasten to form the intimate acquaintance of the sculptor.

It will be readily perceived that when the operator is treating a patient by natural suggestion (given that the patient is skillfully put in the proper condition), it is an absolute essential that the mentality of the operator hold only the perfect model, as intended by Supreme Cause. Details need not be outlined and in some cases better not, or the crude work of the apprentice will be shown instead of the perfect work of the Master. Dare to hold the laws of pathology before you, or a diseased condition as real, and what could you expect the dry plate (your patient) to print? Nat-

ural Suggestion means what the words indicate. Hold the model of perfect peace and harmony in your own mentality and your patient will print it. The process will also destroy any abnormal symptoms which may exist in your own case, in which event the saying, "It is more blessed to give than to receive," will be more plainly understood.

OUR KIND OF MAN.

Nor an Apollo with snow-white hand,
A trifle austere, nor yet too bland,
But a heart of gold all through and through,
And tender, and sympathetic, too —
Our kind of man.

Ah, one who, walking the world's broad ways,
Sees little to blame, and much to praise,
Has cheer and smile for the weary throng,
And bold contempt for the bitter wrong —
Our kind of man.

Yea, one who, ignoring baser ends,
Liveth for home and the good of friends,
Where, self forgotten, broad manhood lies,
A star in the glory of the skies —
Our kind of man.

Who not for theories but for deeds,
Christ's own apostle, without love for creeds,
The world's brave prophet, after God's plan,
In healing and teaching he leads the van —
Our kind of man. 178

— *Anon.*

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